#4209
44"
3/90

5-4/4

[illegible] 0-1-0

[illegible] 0-1-6

[illegible] 0-15-0

[illegible] 0-0-5

[illegible] 0-7-0

5-15-5

Blue 1 cow

[illegible] wheat 0-10-0

[illegible] 0-5-0

Dan Miller Dr

one cow with

[illegible] 0-1-3

Dan Miller

		times	2	4
14	1		2	6
16	1		4	8
16	1	4	5	10
18	1	6	6	12
20	1	8	7	14
22	1	4	8	16
24	2		9	18
		3 times	3	9
26	2	2	4	12
28	2	4	5	15
		& Carry	6	18
30	2	6	7	21
32	2	8	8	24
34	2	01	9	27
36	3		4	16
		4 times	5	20
38	3	2	6	24
40	3	4	7	28
42	3	6	8	32
		& Carry	9	36
44	3	8	5	20
46	3	01	6	24
48	4		7	28
		5 times	8	32
50	4	2	9	36
52	4	4	6	30
54	4	6	7	35
56	4	8	8	40
		6 times	9	45
58	4	01	6	36
60	5		7	42
62	5	2	8	48
64	5	4	9	54
		7 times	7	49
66	5	6	8	56
68	5	8	9	63
70	5	01	8	64
		8 times	9	72
72	6		9	81
		9 times	01	90
74	6	2		
76	6	4		
78	6	6		
80	6	8		
82	6	01		
84	7			
86	7	2		
88	7	4		
90	7	6		
92	7	8		
94	7	01		
96	8			
98	8	2		
100	8	4		

Miller Isaac page —
Miller Russel page —
Matthews Daniel page — 3
Benjamin Riggs page — 4
Ebenezer Yiel page — 5
John Robinson page — 6
Niclos Spur page — 7
Clement Lamon page — 8

POXOZ

Lamon Dr for weaving 1180
to sixteen yards — 0.8-9

Watson

Bn page — 43 Moregran

Carr Watson

Nash

Son of man

Sons

Watson Alc

Wake

three barrly corns inch long
one inch
12 inches — 1 foot
3 feet — 1 yard
3 feet — 9 inches 1 span
6 feet — 1 fathom
5 yards & half — 1 pace
7 yards — 1 rod
40 rods — 1 furlong
8 furlongs — 1 mile
4 gills — 1 pint
2 pints — 1 quart
4 quarts — 1 gallon

July ye – 20 1778 Done eight yearlins to bakers
November ye – 17 1778 brought home from bakers.

Oxen	0	6	9
Bell	0	2	6
Millens	0	1	9

February 18 – D 1792
Reckoned with Hannum Millen due 0 2 6
to him
Jun
Samuel Brooks

2 MSS 1653 B RB NMAH

Phinney Miller Cr Dt

Oliver Drake Dettor to Scots ~~[illegible]~~ note
Sixteen Dollars & Twenty Eight Cents

Olier Drake Cr dt by - 1232 feet of boards
at 5 ~~[illegible]~~ Dollars a thousand
by - 730 - feet of ~~[illegible]~~ boards at four
Dollars a thousand
by Eighteen pound of nails
by Ten hundred of hay fifteen Shilling

1770
br the
Decem: 25

Isaac miller Dr

	£	s	d
to Cash lent	0	12	0
to Cloth yard and A half	0	2	6
to cash paid	0	6	0
to two bushel of corn	0	5	0
to A hallan Shirt	0	14	5
to a Silk neccloth	0	6	0
to cash paid by Victor Spurry	0	4	2

Novem
ber
28 &30
1771

of Isac miller Dr

	£	s	d
to a bushel & ~~bushel~~ peck of wheet	0	5	0
to Cash	0	12	0
to Cash	0	3	0

ptember
th 1772

	£	s	d
J Isac Miller Dr			
by Samuel Aust	1	0	6
to a basselony hankerchief	0	7	0
to a checkard linen neccloth	0	1	0

~~to Wening nine yards of nelen check~~ 0 6 0

~~to Wening seven yards of Nelen~~ 0

1778
yea
October

John toller Dr

to wening twenty towo yards mans ware	0	12	10
to fifteen yards of Striped	0	7	6
to eleven yards & quarter apons	0	6	5
to twelue yards of table linnin.	0	12	0

1779

John toller Dr

eleven yards & a quarter of wosted	0	6	8
~~two~~ yards & a quarter & a half quarter	0	1	2

Contra per Cr^dt — £ s d
Cr by sundry articels — 3 11 6

April ye 3d 1742 — by Isaac Miller Cr dt
by a razor — 0 3 0

Contre pe Cr^dt
to four bushel of ry — 0 12 0
to two bushel of otes — 0 3 0
to one Acor^ of flex ground — 0 9 0
to four^ bushel of Corn — 0 12 0
to fetching a lode of hay from baring — 0 Ton

1771 the 25 January

Russel Miller Jo Dr

	L	S	D
to Two Calfs	0	15	0
to one days work	0	2	0
to a half a days work	0	1	0
to a half a days work	0	1	0
to a half a days work	0	1	0
to weaving two yards	0	1	2
to cask lent	0	2	0
to weaving five yards	0	5	11
to one pound of tea	0	6	6
to cash	0	2	0
to four bushel of oats	1	12	0
to Eight bushel of wheat	0	6	0
to one bushel and a half of wheat	0	6	0
to two bushel of rye	0	4	6
to one bushel of corn and half of rye	0	6	0
to cash	0	01	0
to shoeing two horses paid lawyer	0	12	0
to shoeing work	0	2	6
to one bushel of corn	0	1	01
to two yards of Shirting & a half			
to a gallon of Rum gin had of Gr Fellows	0	5	0
to [illegible] pair of	0	2	6
to one bushel of corn			
to to weaving two yards & half	0	1	8

June ye 28 1771 Russel Miller Jo Dr

to nine yards of toe cloth weving	0	5	3
to two days work a hoing corn	0	7	0
to half a days binding rye	0	1	9
to a pare of womens gloves	0	2	0
to a needcloth	0	2	0

August ye 28 1771 Russel Miller Jo dr

to Twelve yards and half	0	7	2
to a days moing	0	3	0
to three days & and half moing	0	8	9

[illegible] ye [illegible] 1771

[illegible] weving a yard and half Stripe	0	1	0
[illegible] Stacking hay	0	2	6

[illegible] ye forth 1773

[illegible] yards & half of Striped	0	3	2
[illegible] yards of plain	0	4	1

March 31 1771

Then Receive with warren
Miller are ballanced all accounts are
Nothing due on any side one another ballance

March 31 1771 Then Received of Russel
Miller the Sume of five Shillings in full of all
book accounts

March 31 1771
Then Receive of warren Miller five Shillings
in full of all book accounts I say Received
by me

1771 July 24 Russel miller Cr dt 0 4 0

9/1771 ye 5 March — Daniel Matthews Sd Dr

towening Sixyards of Sackin	0	3	0
to half a nun of blue wollin yarn	0	0	8
to Sixyards of Striped toe cloth	0	4	0
to weying eleven yard of plain toe cloth	0	6	4

1773 ye 25 of Jenuary — John toller Dr for weaving

to weuing teen yards and a quarter	0	5	2
to a flourd keuerlid	0	8	6

1773 ber ye 21 Septem. — Clement lamon Dr

towening teen yards of toe cloth	0	5	0
to a short yees	0	1	0

Russel Miller Sd Dr for weuing

to a couer lid	0	5	3
to a rag couerlid	0	4	6
to two yards & half	0	1	4
to four yards of Striped	0	2	4
to four yards ~~of~~ & half of ~~worsted~~ plain	0	2	0
to four yards & half of Striped	0	2	8
to nine yards & haf of plain	0	4	6
to one yard & half	0	0	9
to three yards of Striped	0	2	9

1771 ye 10 may — Jenuary ye 18-1774 then Reconed with warum Miller and ballanst all accounts from the beguning of the of the world to this day

Russel miller

Warum Miller

John Toller Cr.			
by cash and grain		0	13 3

1771 ye 5 April	benjamin grigs Dr for weving			
	to two yards & a half of plain toe cloth	0	1	5
ye 4 july 1771	John weight Dr for weving			
	to nine yard of Stiped	0	4	9
	to thirteen yards of plain toe cloth	0	7	8
	to five yards of blankit	0	4	6
1773 ye 8 decemb	Cyah noble Dr for weving			
	to eight yard of Shirten	0	4	8
	to six yards of toe Cloth	0	3	6
	to puting in a Short pees	0	1	0
1776 ye 5 March	Samuel Grigsen. To Dr.			
	to twenty weight of fethers	1	4	2
	to cash	0	5	10
	to three pound of fethers	0	3	4
1778 ye 6 ber nouem	Clement lamon Dr			
	to weving Sixteen yards & half	0	9	4
	to a dimon Rug	0	6	0

page-11

1778 ye-10 febury	Saml bolding Dr for weving			
	to eighteen yards of mens ware	0	10	6
1779 ye-24 April	bauldin Dr for weving			
	to eleven yards & half wosted	0	6	9
ye May	to five ~~yards~~ & thirty yards of toe cloth	0	18	0
September	To eleven yards & three quarters	0	6	5
November	to eighteen yards & half of mens ware	0	10	9
	to eleven yards & a quarter of plain	0	7	4
	to Sixteen yards & half of check	0	9	4
	to five yards of Stripeen	0	6	10
	to thirteen yards & three quarters	0	11	1
	to nineteen yards of check	0	11	4

benjamin grigs Cr			
by one work	0	1	5
John Cr for nitting a pare of Seem stocings	0	4	6
by a pare of Seem stocings	0	4	0
by a pare of Seem stocings	0	4	6

Sammuel Grippen Cr dt			
by two heffers	3	10	0
by one bushel of ry & peek	0	3	4

Samel bauldin Cr dt for carlin hay	0	5	0
to flax ground one acor & a quarter &			
to plowing and sowing the ground	0	19	6
to a loom	3	10	0
by eight pound of tobakco	0	4	0

1778 Ebenezer Snel Jr Dr for weuing

ye 21: ber	to fourteen yards of Striped	0	9	4
Septem	to eight yards of plain	0	4	8
	to Cash paid John collings	0	2	0
	to an order for by ezra fellows	0	14	0
	to a propper	0	6	0
	to ~~to~~ be paid by mother	0	12	0
ye 21 ber	to weuing Eighteen yards ~~of Striped~~	0	15	0
Septem				

~~0 8 3~~

~~0 6 0~~

1778 Smuel Chubb Dr for weuing

ye 15.	to eleuen yards of Saccin	0	5	6
April.	to fiue yards of wostee	0	2	11

1778 Jacob vancylder for weuing

ye 15				
April	to eleuen yards of Saccin	0	5	6

1778 Clement lamon Dr for weuing

ye 21	to eleuen yards of check linen & 3 quarters	0	8	0
october	to Sixteen yards of plain cloth	0	2	4
16	to twenty eight yards & a quarter of toe cloth	0	17	3
Jebuary				
1781				
ye 14	to fiue & thirty yards & half toe cloth	0	17	9
April	to four yards of striped	0	2	4
ye 7	to Six yards of plain	0	3	0
July				
12	to thirteen yards & three quarters of check	0	15	9
november	Dr by cornelus lamon to fourteen yards & three quarters	0	8	6

~~Samuel Chubbcrdt~~ by sundry articles

Samuel Chubbcrdt by sundry articles —— 0 8 5

6 1771 ye 6 ber nouem	Johnrobinson Dr for weuing to Sixyares of plainwolcloth	0	3	6
1778 ye 3 ber nouem.	Huker hubbord Dr for weuing to a flourd blankit	0	9	0
1778 ye 7ber nouem	Oliuer piah Dr for weuing to a flourd blankit	0	9	0
1778 ye 12 November	Whelen hiks Dr for weuing to a flourd blankit	0	9	0
1778 ye 17 nouember	Waters Dr for weuing to twenty yards & half of linen	0	10	3
1778 ye 21 nouember	Asel simon Dr for weuing to eigt yards & quarter mensware	0	5	1
1778 ye 15 December	Ruggel Miller Dr for weuing to eight yards of mensware	0	5	0
1779 ye 01 June	Huker Hubbord Dr for weuing to thirty eight yards & half	1	0	0
1780 ye 8 october	to eighteen yards of mens ware	0	9	0
	to nine yards of Stripe	0	4	6
	to thirteen yares & half of check	0	9	0
	to Suen yards	0	4	6
1781 ye 21 July	to thirteen yards of strijped	0	8	7
	to teen yards & quarter	0	5	1
		3	1	7

April the 29 1782 Reckes with Waram Millar and Ballans all a Counts And thare Remans Due to him one Pound fourtin Shillings and Nine Pence Hooker Hubbord £- 4 9

John Rbeson Crdt	by Cash	0	3	6
Huker hubbord Crdt	by ezrey lommos two bushes of ry	0	6	0
	by one bushel of ry	0	3	0
oliver wziah Crdt	by three bushel of ry	0	9	0
Wheten hiks Crdt	by Cash	0	9	0
Waters Crdt	by four bushels & 3 quarts of corn	0	10	3
Aselginor Crdt	by one bushel and half of corn	0		

By Phelps New-Haven

Cr

Huker hubbord Crdt	by one bushel of corn	0	3	0
	by half a bushel of corn	0	1	6
	by half a bushel of corn	0	1	6
	by a bushel of corn	0	3	0
	by a bushel & half of turnups	0	1	6
	by a bushel of corn	0	3	0
	by a bushel & half of tators	0	2	3
	by eight bushe of turnips	0	8	0
	by two bushel of tators	0	3	0
	by four bushel of tators	0	6	0
	by two bushel & half of petators	0	3	9
	by a half a bushel of corn	0	1	6
		1	18	0

1/1781 Nicolos Spoor Dr for weving

ye 8 nouem[br] to fine yards of Striped 0 3 4

to twelue yard of plain 0 7 0

1775 Messeger Dr for weuing

ye 17 ber nouem to eleuen yards & ~~three~~ a quarter — 0 6 8

1775 Jorg Messeger dr for weuing

ye-17 november to ten yards & a half — 0 6 1

1781 ye-15 november Huker Hubbord dr for weuing

to twenty nine yards of mens ware — 0 14 6

to nine yards & three quarters — 0 5 4

to eleven yards of check — 0 6 5

to ten yards & half of plain — 0 6 1

1782 to twelue yards & half of wosted — 0 12 0

ye-2 ber Decem- 1782 to eight yards & half of tikkin — 0 8 6

1782 Nabuh

2 13 9

Jhon-nathon hubbord dr for weuing

to fourteen yards & three quarters of check — 0 8 6

to eight yards & half of plain — 0 4 6

	Cr dt			
	by a bushel of wheet	0	4	0
1775	Messenger Cr dt			
78 13	by a bushel & half & five quarts wheat	0	6	8
February				
1775	Jery Messenger Cr dt			
78 13	by a bushel & half of wheat	0	6	8
February				
1781				
ye-21				
November	by one bushel of corn	0	3	0
Huber	by two turkyes	0	7	6
Hubbard	by a bushel & half of corn	0	4	6
Cr dt	by a bushel & half of corn	0	3	0
	by one bushel of corn			
1782	by two bushel of corn & a bushel of wheat	0	01	0
78-8	by one bushel of ry	0	3	0
January	by one bushel of ry	0	3	0
1782	by one bushel of ry			
78-7	by one bushel of wheal & three pecks of ry	0	6	3
March		2	0	3

1771 ye 18 february	Noah westover Dr ~~to four by~~			
	by mother ~~for~~	0	4	0
	to ~~four~~ one days work haruesting	0	3	0
	to wenig a yard and half of toe cloth	0	0	11
	to wening two yards and a quarter	0	1	5
	to cash	0	1	6
1779 ye-24 April	o ezry tom Mos Detton for wening to seven yards & three quarters shirting	0	7	9
1779 ye-24 April	Simon Willard Dr for bacon wening to-nine yards of Saccin	0	4	6
1779 ye-24 April	Dan tuller Dr for wening to four yards of Saccin	0	2	0
	to a flourd rug	0	9	0
	to two flourd rugs	0	18	0
1781 ye-5 May	to eight yards of Spotted linnin	0	12	0
	to eleuen yards of diapor three quarters	0	12	0
1779 ye 24 december	Simon Willard Dr for wening			
	to eighteen yards of mens ware	0	9	0
	to nine yards of Check	0	5	3
	to thirteen yards & half of mens ware	0	6	9
	to a chene blagsuit	0	9	0
	to fourteen yards & half of Sackin	0	9	8

May ye-7 — 1781

then reconed with daniel tullar and ballanst all accounts from the begining of the world to this day

Daniel Fuller

Werum Miller

Contra pre Cra

by a bushel of Corn ——— 0 3 0

Crdt

by [redacted] by baker — 0 4 6

1772 ye 29 May	John Morris Dr for weaving	L	s	d
	to two yards of Striped	0	1	4
	to eleven and half of plain	0	5	7
	to puting in	0	1	0
	John kellog Dr for wheat			
1774 September	to fine bushes of seed wheat	1	3	7
	to weaving a Rug	0	1	0
December 16-1778 May ye	to ~~three~~ twenty three yards of toe cloth	9	11	6
21-1778 June ye	to twenty seven yards of check	0	15	9
	to ~~fifteen~~ yards of mens ware	0	8	0
19-1780 January ye	to Sixteen yards of mens ware 0-5-0	3	7	0
	to fine yards of diaper	0	5	0
	Ebenezor bauldin 3d Dr			
	To a bull	0	6	0
	to three pigs	0	9	0
	to two bushel & three pecks	0	11	0
	to seven days you had my oxen	0	7	6
	by abigil ~~boot~~ web	0	5	0
	boot money between a cow & colt	0	15	0
	by a turkey	0	3	0
	Simon Willard Dr for weaving			
	to Six yards & half of over Shot work	0	6	6
	to Seven yards & aquarter of plain	0	3	8

1772	John morris Cr dt		8	4
Rye: 29	By tw bushel of rye	0	6	0
August				

1773 ye 8 May	bijah tomos Dr forweuing to seuenteen ½ half of toe cloth—	0	9	7

1774	jonathan nash to Dr forweuing			
ye 17	to five yards & a quarter of plain	0	2	7
october	~~to seuen yards of plain~~			
	to seven yards & a quarter of Striped	0	4	01

1775	jonathan nash Dr forweuing aprons			
ye 4	to twelue yards of check	0	6	0
March	to a flour rug he bought of me	1	01	0

1775	jonathan nash Dr for cloth			
ye 28 October	to twelue yards & three quarters of wollin Check	1	183	

1778	thankful nash Dr forweuing			
ye 17	to seuenteen yards & half of check aprons	0	8	9
	to check ten yards wollin shirtin	0	5	01
November				
1778	thankful nash dr for weuing			
ye 7	to two flourd rugs	0	18	0
November				

John Church. dr for weuing

1784	to nineteen yards of ~~Striped~~ toe cloth	0	11	0
ye 20.	to four yards & half of plain toe cloth	0	2	3
June	to twenty ~~yards~~ eight yards of toe cloth- and a half	0	14	3
	to a turkey	0	3	0
1785	to twenty three yards & half of toe			
ye 9	cloth	0	11	8
May	to thirteen yards & half of diaper	0	13	6
1786	to twenty yards of plain	0	10	0
ye 9	to fourteen yards & three quarters of Striped	0	8	4
March	to nine yards & three quarters of tikkin.	0	9	9
		4	3	9

by jah-lomos Cart

by wheet - 0 9 9.

Cart

by a pound of flax hatcheled

by a half a bushel of Seed corn

Egremount May ye 3-1773-
Mr Joseph winchet Sd Dr for weving
to twenty two yards & three quarters
of q'lain toe Cloth ——— 0 11 4

Egremount May ye 20-1779 —
baker Dr for weving-

to weving fourteen of Stripe ———	0	01	6
to eight yards of plain ———	0	5	4
to fifteen yards of toe cloth ———	0	8	6
november to eighteen yards of cloth ———	0	9	0
to half a bushel of ry ———	0	1	6
to a shirt and pare of trouses ———	0	6	0
to two pound of pork ———	0	1	0
to Simon willard paid ———	0	4	6
to weving thirteen yards of Stripe ———	0	01	6
to a fire ———	0	3	0
to tw yards & of toe cloth ———	0	1	1

Clement lamon Dr for weving

1782 ye-1 July to three yards of Striped at 8 pence pr yard -	2	0	
to three yards at seven pence pr yard ———	0	1	9
to three yards at seven pence pr yard	0	2	11
to five yards at seven pence pr yard ———	0	6	0
to twelve yards & half of plain ———	0	01	6
1782 to ten yards of lincewoley ———	0	6	4
ye-4 December to nine yards & half of plain ———	1	4	0
1783 to forty eight yard of toe cloth ———			

Mr John kllog Sd dr for weving

1784. ye-22. october to twenty yards of mens ware —	0	10	0

Contra pere Cra

by a bushcof ry	0	3	0
by two bushes of oats	0	3	0
by a bushel & three pecks	0	5	4

12| 1773 Baly Austen Dr for weuing
ye 17 to fiue yards & half of Striped — 0 3 2
June to fiue yards & half of Striped — 0 3 2
to twenty four yards & hlf of plain — 0 14 3

1774 Nathaniel Noble Dr for weuing
ye 13 to fourteen yards & half of mens ware — 0 7 3
Novemb er

1781 Asel porter Dr for weuing
ye - 01 to twenty Six yards of mens ware — 0 13 0
Jenvary to thirteen yards & half mens ware — 0 7 01
1781
ye - 01 to thirteen yards & half of mens ware — 0 7 01
Janr

1782 Samuel chub Dr for weuing
ye - 15 to fourteen yards of plain — 0 7 0
December to Seven yards & half of three Shuttle work 0 5 0
to Seven yards of Two Shuttle work — 0 4 1
[illegible] three shuttle work 0 [illegible]
[illegible] Two Shuttle work 0 [illegible]
[illegible] plain 0 [illegible]
1782 to four yards & half of Striped — 0 2 7
ye 15 to twenty yards of plain — 0 10 0
October to three yards of Striped — 0 1 9
to eighteen yards of plain — 0 9 0
to nine yards & half of three shuttle work — 0 6 8

1784 to eight yards of three Shuttle work — 0 5 3
ye - 1 to forty four yards of plain toe cloth — 1 2 0
May - ye to five yards of plain — 0 2 6
15 to twenty yards of check — 0 11 8
May - ye to eight yards & half of toe cloth 0 4 3
to a short pees — 0 1 0

Asel porter Crdt

by a bushel of Soll	1	4	0
to twelve bushel of petators	01	4	0
to one days work	0	2	0
To one days work	0	2	0
to a yard of silk	0	9	0
to six pound of taller	0	2	6
to a broom	0	1	0
~~to six~~ ~~to tobakko~~ to tobakko	0	6	9
to one broom	0	1	0
to a wood of a way gon and bands	3	12	0

13/1773 Asher Strong Dr for wening

ye-27 June
to fine yards of Striped —— 0 3 8
to twenty one yards of plain —— 0 10 6

Elnathon Bush Dr for weaing

1780 ye 7 October
to twenty yards of mens ware —— 0 10 0
to elven yards & half —— 0 5 9
per yard
to wening twenty one yards of checkat nine pence- 0 15 9

1781 ye-18 Decem-ber

1781 ye-27 October
Joseph Heth dr for weaing
to a floured rug —— 0 12 0

1781 ye-27 October
Thomas heath Dr for weaing
to eleven yards of hukkoback —— 0 11 0
to a flowr rug —— 0 12 0

1782 ye-15 January
to seven yards & three quarters- 0 7 8
to three bushels of wheet —— 0 12 0
to three bushels & half of likin —— 0 11 6
to seventy one & half of likin —— 0 10 0
to two larkyes

1781 ye-15 December
Simon Millard Dr for weaing
to thirteen yards & three quarters- 0 6 10

1783 ye-13 december
Thomas heath dr for weaing
to twelve yards of plain —— 0 6 0

January - 24 - 1785
then reconed with Thomas heath and find dew to him Sixteen Shillings witness my hand
Warum Miller
Thomas heath

Jenuary · 25 · 1785.

~~then recconed with thomas heath~~

Jenuary · 25 1785 then recconed
With Warum and dan vollintine
Miller and find den to them five
five shilling witness ~~my hand~~ our hands

Jhomas heath Warum Miller

Dan Miller.

14/ 1783 William: Goodrig Dr for wevving
ye 25 to twenty one yards of check-& pr yard 0 14 0
october to fourteen yard of Striped at 7 pr yard 0 8 2

1780 worker Dr for wevving
ye 6
october to nine yards of linciwoley 0 6 9
to one hundred Contenental Dollars
to six yeards of linciwoley 1 6 0
to two yards & three quarters 1 2 0
to twelue yards & three quarters 0 6 5

---

peter gasmon Dr for wevving
to aflord blankit 0 9 0
to nine yards of plain cloth 0 5 0

1784 Wheten hicks Dr for wevving
ye 10 to twenty two yards of plain toe cloth in a
May Six & thirty 0 12 10

---

dawere dr for wevving

ten yard three quarters 1 dia par 0 1 9
to dressed peckat rig 0 3 9
to three lien purses 0 9 0
three yards bleat a plain 0 1 3
to eleven yards at 1 pr yard 0 6 5
to fifteen yards & alfet ala 0 1 9

Contre pre cr dt

by ox work & cash ——— 1 2 2

April - 16 - 1781

then reccened with Israel walker
and ballanst all book accounts from
the begining of the world to this day

Warum Miller
Israel walker

15/1773 francis warn - dr for weuing

ber ye 4 nouem	to seuen yards of stripe at 11 pence per yard	0	6	5.
	to three yards of stripe at 9 pence pr	0	2	3.
	to three yards & half of stripe at ten pens per yard	0	2	11
	to a short peas	0	1	0

ye 01/1774 May robert. sinor Fd Dr for weuing

	to weuing four & twenty yards & a quarter fo toe Cloth	0	12	2

Aselo sinor Fd Dr for weuing

ye 26/1774 June	to eight yards of stripe	0	4	8
	to seuen yards of plain	0	3	6
	to a short pees	0	1	0

Robert sinor Dr for weuing

1778 ye 2 December	to twelue yards & half of wolen check	0	7	3
	to twelue yards & half of mens ware	0	6	3
1778 ye 12 Decembr	to fifteen yards of plain Cloth	0	7	6
1779 ye 10 october	to fifteen yards of mens ware	0	7	6
	to thirteen yards of plain cloth	0	6	6
1780 ye 29 febury	to seventeen yards of check	0	9	01
	to a flourd rug	0	9	0
1782 ye 8 august	to seuen yards & half of diaper	0	7	6

Contrapire Cra

to a hand Saw	0	7	0
to a three quarter orger	0	2	6
by a half a yard of cloth	0	1	6

ye 29 1774 Cra	0	4	0
June by Moing	0	2	2
ye 18 nouebr by half a buhe of Salt			

16/1773 Nubury Miller Dr for weuing

Ber ye 19 norwem	to two yards & half	0	1 5
	to a yard and half of Striped	0	0 11
	Dr to a woling Shirt	0	7 0
	to half a pound of wool	0	0 9
	to cash	0	5 7
	to one yard & half of loc Cloth	0	3 6
	To A Sheep	0	7 0
	to four yards & A half of fulc cloth	1	2 6

[illegible] Miller Dr for weuing
[illegible] to twenty three yards & three quarter 76

1782 Samuel nash Dr for weung

June 12	to twelue yard of Stryped	0	7 0
	to twenty nine yard of plain	0	14 6

1781 Samuel griffen Jo Dr for weung

15-18 Ber Decem	to eight yards & half of Shirtin	0	5 0
	to nine yards & three quarters	0	5 10

1781 Seyholms Dr for weuing

ye-1 Ber Decem	to eleven yard & half of wosted	0	11 6
1782 June-01	to thirty four yards ~~two yards~~ tow yards Striped	0	17 2
July-18	to thirteen yards & half of likken	0	13 6
ye-24 August	to thirty one yards & A quarter of check	0	17 7

Grand Father Allen's ear mark
from Capenter England

Contra pre Cra

by a bushel & half of rye	0	4	6
by ~~acatton~~ cash	0	6	0
by making a Jacket	0	2	6
by mending a pare of britches	0	01	8
by A bushel of wheat	0	4	6
by one bushel of corn	0	2	6
by Cash	0	3	6

June ye 5 Cr dt to Jron
for drag teeth half a hundred 0 11 0

George H Lewis

Contra pre Cra

by a bushel of corn & pare of Shews	0	3	0

17/1773	Joseph boys dr for weving			
ye 8 December	to ten yards & half of check	0	6	1-2
	to fix yards & half of plain	0	3	3

	benjamin griggs dr for weving			
1782	to fourteen yards & half of plain	0	7	3
ye-27	to eleuen yards of ſtriped	0	6	5
of July-				

Wolcy dr for weving

to eleuen yards & quarter	0	5	7
to twelue yards of linnin	0	7	0
to twenty fine yards of toe cloth	0	12	6
To nine yards of plain toe cloth	0	4	6

1784.	Samuel Nash dr for weving			
ye. 12 of June	to fourteen yards & Seven yards of it			
ye. 18.	lining in a Six & thirty	0	4	8
of June.	Seven yards of it toe cloth in a Six & thirty	0	4	1
	to fourteen yards & half of plain toe cloth	0	7	3
1784.				
ye. 5.	to eight yards and three quarters	0	4	5
december	to ten yards of toe cloth	0	5	0
1785	Samuel dr by oliver piah for weving			
ye. 3. October	to eleven yards & a quarter	0	5	6

1784.	Capt Robart ſinor dr for weving			
ye. 10. of July.	& half			
	to thirty Six yards of toe cloth	0	18	3
	to thirty Six yards of check	0	18	0

1785	Capt Robart ſinor dr for weving			
ye. 1 January	to twelve yards & quarter of wollin Shirten	0	7	2
ye-4				
September	to twenty two yards of Sackin	0	11	0

Andrees gilder dr for weuing

18/ 1773 ye 14 Nouember	to a dymond couerlid	0	6	0
ye 31/1774 Jenuary	to weuing Six yard & three quarters of plain cloth	0	3	6
	to a Short preas	0	1	0
ye-15-1782 Jenuary	to nine yards of cloth	0	5	6
	to fiue yards of Shirten & three quarters	0	3	1
	to a short preace	0	1	0
ye 9 April	to Six yards of ~~plain~~ Striped	0	3	6
July	to twenty yards of plain	0	10	0
ye 2	to fiue yards of stripee	0	2	11
25-1783 ye	to twelue yards & a quarter	0	6	2
october	to ~~twe~~ twenty two yards of wollin check	0	14	4
	to twenty fiue yards & heaf of wollin cloth	0	12	9

Joseph Winchil. dr for weuing-

	to four yards of hukkoback	0	4	0
1783 ye 4 october	to twenty fiue yards & half plain	0	13	6
	to ten yards & three quarters	0	5	4
	to Seuen yard & half of check	0	4	1
	to two yards & half of plain	0	1	3
1784. ye-22. Nouember	to fourteen yards and a quarter of plain cloth	0	7	7
1785 ye-30 april	to twenty nine yards & half of toe cloth	0	15	0

Contrepere Cra

by a peare of shews for my self	0	7	0
by a sheepbel & a glas bottle	0	3	6
Crdt			
ye 14 1782 January yes by three bushel of coar	0	9	0
April by two bushels of rey & fwe hundred of hay	0	16	0
by a tun of hay	1	10	0

crdt

by making Sider			0
by cash to nathon benjamin on my rates	0	15	7
by chese twelue pound & three quarters	0	6	9
by chese fiue pound & half	0	2	9

April. ye. 14. 1786.
Then Recconed with Joseph. Winchel and found deu to him five Shillings and Six pense wittnes our hands

Warum Miller
Joseph Winchel

19/29/1774 Russel Miller dr

ryle Jenua.	to dan dr a wing wood one day	0	1	6
~~ye 31~~ Jenua	to my Self turning grin Stone	0	1	0
1774 Jenuary	to ~~fite~~ fa tow & Sixpense			
	to paid to ezra fellers	0	2	6
M 18th 1775 Marchye	to a days work dan did a thrashing	0	2	0
	to half a day a pulling turnups-	0	1	0

1784. francis braze dr for weving

ye. 15. July	to eleven yards of plain toe cloth	0	5	6
	to turkey fethers three pound & three quarters-	0	3	9
1785.	to four yards of check	0	2	4
ye-3. Jenuary	to two yards of plain	0	1	0
	to a Short peace	0	1	0
	to eight yards & a quarter	0	5	1

1785 Samuel gripper dr for weving

ye-26 May	to fourteen yards and a half of toe cloth	0	7	3

1785 Thomas Heath Dr for weving

ye-11 June	to eleven yards and a quarter of plain toe cloth	0	5	7
	to twenty yards and half of Striped	0	11	11
	to Seven yards and a quarter of plain	0	3	7
178[illegible] ye[illegible] March	to twelve yards & a quarter of wollin	0	6	6
	to Sixteen yards & ½ of toe cloth	0	8	3
	to fourteen yards of toe cloth	0	7	0

29/1774
nyye
Jenua

Contrepne Cra

by braking yor ax ——— 0 3 0

by kiling two Sheep ——— 0 2 0

my Abstinoj

Fordyz, Morgan N

Stoogl, Yj Gf Lr
njnny

Jtoogl

Fordyce Morgan

Fordyce Morgan

Fordyce Morgan

20/ 1779 Abraham Hollomback Dr for weaving
for 23 yards
December fourteen yards and three quarters — 0 9 11

1780 to weaving a bed blanket — 0 6 0
for 12
March

November ye 10/1779 Abrham Hollomback Dr
to weving thirteen yards of mens ware — 0 7 6
to ten yards of check — 0 5 10

1780 Solomon Cole Dr for weaving
May 10
October to a flowered blanket — 0 9 0

1783 Reuel Miller Dr for carting
Nov 20 three bushels
for Grain

1715 Coulbrepeuce
1825 by Acalf
October

Mary herrick D^r

1775 ye 20 March	to one pare of Shues	0	6	0
	to two checkard neccloths	0	7	6
	to two yards and half of toe cloth	0	5	0
	to a laun cap	0	2	0
	to a pare of gloves	0	2	0
	to one cambrick neccloth	0	3	0
	to one pare of Stockkins	0	4	0
	to one pare of Stockkins fulled	0	2	6
	to one linen neccloth half wore	0	1	6
	to a quilt	0	18	0
1776 ye 11 January	to mending a pare of Shews	0	1	0
	to one pare of Shews	0	6	0
	to two wollin Shifts	0	7	3
	to two days wor you did for the lamens	0	2	0
	to work you did for Curtis	0	1	3
1776	to a callico gound	1	5	0

2

Stratton Bush D^r for

	Mendelm^r d^r for weaving	0	2	6
	to seventeen yards of aprons	0	9	0
	to eighteen yards of toe cloth	0	9	0
	to eleven yards & half wollin	0	5	9
	to thirteen yards of wollin	0	6	6
		1	9	9

Mary Miller d^r for weaving

	to forty four yards of toe cloth	1	3	6

22

	Joshepk vangilder Dr			
1776	to a dog	0	10	0
ye 11 ber	to weving eight yards	0	4	0
Septem	to ten yards of check	0	5	10
	to two Short peices	0	2	0
	to two rag rugs	0	8	0
1777	Joseph vangilder Dr & half			
ye 18 ber	to weving Sixteen yards of toe Cloth	0	11	0
Septem				
1779	Josephvangilder Dr			
ye 8				
April	to weving fourteen yards of check	0	8	2
	to Seven yards & half of plain	0	3	9
1781	philips Dr for weving			
ye 12				
December	to fifteen yards & half	0	5	9
	to eight yards & three quarters	0	4	4
	to twenty nine yards Check 18	0	13	1
	virgin Dr for weving			
	to twelve yards of toe cloth	0	6	2
	to two yards & half of check linning	0	1	8
	to one yard & quarter	0	0	9

Cr d t

Thos Spoor Cr for weving

to eight yards ¾ quarter of Striped	0	4	10
to Sixteen yards & three quarters of plain	0	8	5
to thirty Seven yards of tee cloth two yards Striped	0	18	8
to ~~two~~ fourteen yards of check linning	0	7	4
to allowd mug	0	0	9

Samuel Nash. dr for weving

June 16 to weving Sixteen yard of check	0	10	8
June 1788 to twenty four yards of ticking	1	4	0

Wm Moore

Wm Moore

october ye - 17 - 1778

then Recconed with warum -
Miller and ballanst all accounts from
from the begining of the worle
to this day

Rachel + loomes
warum Miller

Wm

Nathan Benjamin Sd dr for weving

1784.	to nineteen yards and half of wosted	0	9	9
1785.				
ye. 10th September	ye. 16. to wewing a flowerd coverlid	0	9	0

Jo. Sepk Winchel. Dr for weving

1787				
ye-25. April	to thirty three yards of plain toe Cloth	0	16	6
	to twenty four yards & half of plain toe cloth	0	12	3
	to thirty four yards of check lining	0	19	10
	to three yards & half of Striped	0	2	0
	to nineteen yards and half of plain c	0	9	9
ye-15. Septembr	to fifteen yards & three quarters of mens ware	0	7	10.
	to seventeen yards of womins ware	0	8.	6
	to ten yards of Shirten	0	5	10.
	to twenty yards & half of mens ware	0	10	3

1788 ye-19 to twenty eight yards & three quarters

Martin Winchel Dr

1787				
ye-1 October	to eleven yards & half of mens ware	0	5	9
	To five yards of wollin	0	3	6
	To a birdseye blankit	0	6	0

1788 ye-15 August David Ostrom dr for weving

	to nineteen yards of hukkoback	0	19	0

1785.
ye-16.
feruary
by Warren Miller

Crdt by grain
by Six bushel of rye ——— 0 18 9
~~by Six bushel of rye~~ ——— ~~1 1 6~~

April ye first - 1788
then Reconed with Joseph
Winchel and ballanced all
accoumpts from the begining
of the world to this day as witness our
hands

Joseph Winchel
Warum Miller

Febury ye 14-
then Reconed with Joseph Winchel
and ballanced all accounts from the
begining of the world to this day
as witness our hands

Joseph Winchel
Warum Miller

25/

1786.

Russel Miller Jc Dr.

ye. 4. March	to a bushel of wheat & bushel of rye.	0	4 6
	to one ounce of cloves & one ounce of Cinemon	0	4 6
	to one pound of loaf Suggar	0	1 6
	to cash	0	1 6
	to one pound of butter	0	0 9
	to two quarts of Salt	0	0 4
	to nine pounds of rice	0	3 0
	to five bushels of corn	0	0 4½
	to half a paper of pins	0	0 9
	to one pound of Shugar	0	1 6
	~~to one yard of~~ to a pare of womans Shoes	0	5 6
	to Cash	2	4 8½
ye 11	to a half a pound of powder	0	1 0
4 yard	to a half a pound of Shot	0	1 0
	to four pound of Shot	0	3 0
	to a bushel of rye	0	3 0
	to a bushel of Corn	0	3 6
	to a bushel and two quarts of Corn	0	3 6
	~~to three pounds of Steel~~	0	3 0
	to three pounds of Steel	0	3 0
	to Cash		
	to twenty one pounds of pork	0	10 6
	to one bushel of wheat	0	4 6
	to three quarts of Molasses	0	2 0
	to a pare of tapes	0	1 6
	to a pound of Indigo	0	12 0

Reed Miller Dr

to one bushel of wheat	0	4	6
to a sparing to fine tow cloth			
to a sparing a lot of yarn	0	5	0
to a sheet	0	4	6
to a sheet	0	8	6
to a half a piece of Cambrick	0	3	6
to a half a bushel of rye			
to a little a bushel of rye			

1788 Abner Darbe Dr.

1788 Dec 11	To weaving seventeen yards and half	0	9	6
February	to eleven yards & a quarter & two short pcs	0	6	7
	to cash	1	0	0
	to twenty three yards of tow cloth	0	11	6
	to a flowered blanket	0	9	0
	to a flowered blanket	0	9	0

1788 Giddeon Chub Dr for weaving

Dec 8	to fourteen yards & half of Striped	0	8	3
June	to nineteen yards of plain tow cloth	0	9	6
	to nine yards of check aprons	0	6	0
	to two yards of plain	0	1	0

January yc-9- 1789-

then Reccored with Russel miller
and ballacd all accounmpts from the
beginin of the world to this day

Russel miller

Warrom Miller

January yc-9-1789

then Rcored with Russell Miller
and balloncd all accounmpts from
the beginimg of the world to this day

Russel miller

Dan'l Miller

1788	Jhon Tuller dr for wevng			
ye-2-	to twelve yards of Striped	0	7	0
June	to twentysix yards of plain toe cloth	0	13.	0
	to twelve yards Striped	0	7	0
	to Eleven yards & half of plain	0	5.	9
	to fourteen yards & half of tikken	0	14	6
	to thirtysix of plain toe Cloth	0	18.	0
	to twenty three yards & three quarters	0	11.	10
	to Sixteen yards of wollin Shirtin	0	9	4
	to two yards of Striped	0	1	0
	to Sixteen yards of mens ware	0	8.	0
	to seventeen yeards of Dijen	0	11	9

1787-	Ebenezer Gauldin Sdr for wevng.			
ye-4th	to nineteen yards of wollin	0	9	6
Septemb	to eighteen yards of wollin	0	9	0
	to twelve yards of wollin check.	0	7	0
1788-	to twenty Seven yards & hal of checklinning	0	15	9
ye-9	to Seven yards & half of toe cloth	0	3	9
of July-	to thirtyone yards & three qrters	0	15	10
	to twelve yards of wosted	0	12	0
	to two blankits	0	5	10
	to thirty four yards of plain	0	17	0
	to Six yards four Shettle work	0	4	6
	to eight yards & three qrters 2 Shetto		5	2
1788	to twentyeight yards & half of check	0	18	8
28-28.	to two yards & half of plain	0	1	5
of August				

February - ye 15 - 1789
the Reconed with Ebenezer bauldin
and find den to me three pound four
Shilling and eight pence

Ebenezer Baldwin

Narum Miller

1788 Sabbin Eulogue dr for weving
April to ten yards of mens ware — c 6 8
October

Daniel Brown dr for weving
1788 —
Oct 20 to thirty five yards of mens ware — 1 0 5
October

[illegible] dr — for weving
[illegible] to twenty yards of mens ware — 0 10 0

[illegible] dr for weving
1788 [illegible] to thirty six yards broad of the cloth — 0 18 3
Oct 21 [illegible] to twenty seven yards of check — 0 18 0
[illegible] to eleven yards of plain — 0 6 3

phillip Rai dr for weving
1788 to eleven yards of Striped — 0 4 4
Oct 21 to eight ~~yards~~ yards of plain — 0 4 0
to a blanket bag — 0 6 6

Orlando B Stone

Jr

Gr

febuary ye - 23 - 1789
then Reecened with bartholomew heath
and ballanced all accoumpts from the
begining of the world to this day
as witness our hands Bartholomew Heath

Warum Miller

1788 Colver dr for weving
Jan 21 to twenty yards of mollin five yards of it Striped — 0 10 5
February

1788 Capt Robart Sinor Dr for weving
Janry 28 to twenty three yards & half — 0 11 9
June 9th to thirteen yards & three quarters of plain 0 6 10
21 to a short peece — 0 1 0
to eleven yards of licken — 0 11 0
1788 July 9th 24 to twenty three yards of check — 0 15 4
to four yards and half of plain — 0 2 7

1788 Eliphelt Steel Dr for weving
June 9th to twelve yards of check — 0 8 0
21 to five yards & three quarters of plain 0 3 4

1788 Calup Hill Dr for weving
To twenty two yards & three quarters — 0 11 4

1788 Valry Miller Dr for weving
to eleven yards of Striped — 0 6 5
to twenty seven yards of plain — 0 13 6

Jenuary

to two horsses	15	0	0
to one Cow	4	10	0
to one heffer and Sheep	5	0	0
to one heffer	3	0	0
to Six Sheep	1	10	0
to Cash	3	0	0
to bees	1	10	0
te Eleven busel of oats	0	16	6
to one hive of bees	0	12	0
to bees wax	1	7	0
to Cash	2	0	0
paid by bauldin	2	11	8
to one hive of bees	1	7	0
to Seven Sheep	1	17	6
to five yards of fulld cloth	1	10	0
to one Cow	3	13	6

to on Sorril hors ——— ———	13	0	0
to on Cow and Sige Shepe ———	5	0	0
a not of Cook ———	10	16	0
sum paid to Cook last winter ———	1	10	0
to indigo three grouns of ———	1	16	0
to lather for tow pare of Shuge ———	0	10	0
to Cash for Allenton Shus ———	0	8	0
to Cash by Pliny Miller ———	0	12	0
to Cash ———	7	10	0
to lothren for Eight pare of Shous	0	18	0
to grain and Salts ———	9	17	2½
to tow bushels of wheat ———	0	3	0

Miles Bradley's forewing

1790	to twenty five yards & half of plain	0	12	9
ye 1-	to three yards of. striped	0	1	3
day	to eleven yards of mens wore	0	5	6

Rufus Barnard dr for weaving

1790	to twenty yards & quarter of bocloth	0	10	1
ye 8	to three yards of linning	0	1	3
day				
1792	to ninety 4			
ye 4				
January				

Amos Scot dr for weaving

1793				
ye 9	to two yards & half of plain	0	1	3
April				

1792				
ye 4	to nineteen yards & half of plain	0	9	3
January	to two rag blankits	0	10	0
	to eighteen yards & half of check	0	10	9
	to fifteen yards & quarter of plain	0	7	6
	to fur for one dog wants ox and man	0	4	6

~~to two yards & half of plain 0 1 3~~

October 23 d 1796 Then Reckd with
Warram Miller & Balnce all Book acounts
Hendrick Konapaugh
from the Beginning of the word to this day
as Wittens own hand. Amos Scott

Warum Miller

Hendrick Konapaugh

November 16 th 1796
Then Reckd & Settled the Book Bill standell
Given to Amos Scott one Pound 6 Six Pence
to Ballance the Book as Wittens own hand,
~~Amos Scott~~

Amos Scott

Warum Miller

March 10 th 1792	Cr	for Bord, 1200 feets	1	4 6
do	Cr	for Bord	0	10 0
	Cr	by an ox yoke	0	3 0
			£ 1	17 6
February 26 th 1793	Cr	for Bord	0	18 8
			2	16 2

Then Reckd with Warum Miller
and Hendrick Konapaugh and found
to them on Book Eighteen Shillings
and six Pence Lawful
and fifteen Shillings to Be Paid
in Grain at Cash Price

March
3 th 1795 Amos Scott Dr Amos Scott
for on Book on Ballance
Three Shilling & six Pence 0 3 6

1790 Ramsey dr for weving
ye 12 14 twelve yards & a quarter —— 0 6 3
May

1792 Henery dr for weving
ye 16 to twenty three yards & three quarters 0 11 10-2
february

1790 Enos dr for weving
ye 21 to twenty two yards & a quarter 0 11 1
May

1790 Capt Oliver piak dr for weving
ye 25 to nine yards of mens ware —— 0 4 6
October

1790 Barns Dr for weving
ye 20 to twenty seven yards & half 0 13 9
of fine of plain te cloth

Kirby dr for weving
to eight yards & half —— 0 4 3
to a short pees —— 0 1 0

1790 Adam Gilmor ar for weving
ye-8

March	to ten yards ½ half	0	5	3
	to a Short pees	0	1	0
	to four kanker chiefs	0	2	0
1791	to a Short pees	0	1	6
ye-4	to ten yards of check	0	5	10
Sept	to fourteen yards of carsy	0	10	6
	to ten yards of mes ware	0	5	10
1793	to ten yards of linning & wollin	0	9	4
ye-10	to Sixteen yards of linning & wollin	0	6	8
Septem	to nine yards ½ half of wollin			

[illegible] Brine [illegible]
[illegible] to Sixteen yards of sheet linning 0 16 0

1791
ye-4
April

Henry ar for weving

to twenty runs of linning yarn	0	13	4
to three shillings by mor cock	0	3	0
to two pound of wool	0	3	0
to three pound of wool	0	4	6
	1	3	10

Henry Crdt

Crdt by Spinning

by twenty five run of linning	0	16	8
by thirteen run of loe	0	8	8
by twelve run of loe	0	8	0
by fourteen run of loe	0	9	4
	2	2	8

obrine dr for wevring

1790 ye-12 December
to Sixteen yards of check —— 0 16 0
to fifteen yards of plain —— 0 7 6
to fourteen yards & a half of three Shuttle work 0 7 8
to eight yards & a quarter —— 0 4 1
to Six yards of Woollin check 0 3 6
~~to fourteen yards of Cursy~~ ~~0 0 0~~

obrine dr for wevring

1793 ye-8 April
to two yards & a quarter of Striped 0 1 8
to twenty eight yards of plain — 0 16 4

Obrien Moreau

mordokk Dr for Wevring

1791 January 31 ye-15
To Sixteen yards of check —— 0 9 4
to nineteen yards of Tow cloth 0 9 6
to two & twenty yards & half 0 11 3

Ellis Maxwell dr for wevring.

to Thirty two yards of plain —— 0 16 0
to Six yards of plain —— 0 3 0
to Seventeen yards of Striped 0 9 11

February- ye 16 - 1714

John O'brine

Cr Dt

by four Bushshels of wheat

by a half Bushshels of wheat

Jeno dr for weving

1705	to thirty five yards of toe cloth	0	17	6
9ber 5	to nine yards & half of table linning	0	9	6
June.	to twenty three yards of toe cloth	0	11	9
	to twelve yards of fine	0	9	0
	to twenty four yards & three qrters of wollin	0	12	4

Jeno cr for weving

1705	to thirty seven yards of plain	0	18	6
9ber 15	to nine yards & half of Striped	0	5	3
	to eight Jankerchiefs	0	5	0
	to Sixteen yards & half of mens ware	0	11	0

May 1st 2t
Then Return
the sum of
[illegible]
[illegible] Bills borne
[illegible]
[illegible] 1766
[illegible]

-3	0-9-0
	0-4-6
3-10	0-6-0
	0-6-0
	1-5-6

[illegible]

25 G1

13
12
1/2

1-7-4
0-10-6
9-10

12 and 8

Hand hundred
Samuel Brooks

Should

1/2 - 6 - 1
01 - 18 - 0
9 - 01 - 0
1/2 - 6 - 1

1791 Crdt Hendrick Borapaugh

June ye
the 20th

Crdt by nine days works
Crdt by 1 days works
by two days works
by twelve days works

Cno crdt by one Steer	2	8	0
by two bushel of petators	0	4	0

Eno dr for weving

to thirty five yards of plain ——	c	17	6
to nine yards & half of double work	c	7	6
to twenty four yards & three quarters	0	12	7

Amos Scot dr for weving

1793			
ye 30	to eleven yards of toe & woll ——	0	5	6
October	to Six yards & half put in with bon —	0	3	3
	to Seven yards of two Elowth ——	0	3	6

Seth bon dr for weving

1793		0	4	8
ye-20	to eight yards & half of wollin Shurtin	0	4	3.
october	to elevenyards of mens ware & thr a quarters	0	5	10
1794	to Seven yards & a half mens ware ——	0	3	9.
ye- 8	to a short peice ——	0	1	0.
Jenuary	to seven yards & half of aprons ——	0	3	9.
	to a Short peice ——	0	0	9.
	to ~~a fr c~~ of flii c 2 & ——	0	2	10
		~~1~~	~~1~~	~~1~~
		1	5	9
		1	6	01

Eno credt
by peltators two bushel ——— 0 7 0

March y^e – 15 – 1795
then Recconed with Warren Miller
and ballanst all accounts
from the begining of the world
to this Day

Jeth Bond
Warren Miller

1793 ye-12 November	Ales worth dr for wevingto twelve yards & three quarter mens wear—	0	6	4-1
	to twelve yards & three quarters of womens ware-	0	6	4-1
	to Eighteen yards & half of plain wollen	0	8	6-0

1794 January	Jonathan Easmon dr for wevingto Seven yards & of Carsy Ell wide—	0	8	11

1793 ye-20 November	Samuel Steward dr for wevingto twenty one yards of mens ware—	0	10	6
1794	to Six yards of Shirten—	0	3	6
ye-2 January	to threelve yards of mens ware—	0	6	0
	to Eighteen yards of mens ware	0	9	0

1793 ye-28	Oliver Easmon dr for wevingto thirteen yards of wollin—	0	6	6

March ye 5 1795

Then Reconed With Oliver Elsworth and find due to Warum Miller Four Shillings and Farenpence — — — Oliver Ellsworth

Contre pre Cradt

By three Bushel & half of corn —— 0 10 6

1793
Decem
(ber
ye-20

Asa Wheelor — Dr — — —
for wevring — — — — — —
to nine of mens ware — — — — — — — 0 4 6

Amos Eastman — Dr — — —
for wevring

1793
December
ye 15

to eight yards & thirten & three quarters 0 4 4-2
to eight yards of plain Wollin — — — 0 4 0-0

1802
ye 15.
June

Robert Dunshe Dr for wevring
to twenty seven yards of toe Cloth 0 13 6
fifteen yards of toe Cloth — 0 7 6

37/

November ye-27. 1796 Russel Miller. Dr for dresing his head and lodging and for milk

to twenty ~~two~~ tow weeke	1	13	0
to one hundred qtarts of milk	0	16	8

November ye-25 1796 Mary Territ Dr

to sixyards and half of white toe cloth	0	14	0
to one yard and three qtarters of toe cloth	0	3	6
to one pair of Shew buckles	0	5	6
to two Ribbins	0		
to one Silk hankerchief	0	2	6
to one ~~yard~~ yard & half of ribbon	0	1	6
to thirty five weakes boarding her boy	3	1	3
to one yard & half of wollin cloth &			
to one pair of Shews	0	7	0

Per Norem ye-10 1800 Daniel Miller Dr [illegible] ound

to half hundred of Iron	0	7	0
to too tirkeys	0	10	6
to cask	0	3	0
to Chancy alswoth Making Shews	1	0	0
to twenty weight of sails			

Cr dt

by Twenty Seven pounds of cheese— 0 13 6

by eight Months & two days work— 6 14 7

1791
ye-6
of January to Seventeen bushels of houseasties 0 11 4

1800
ye-25
of Decem
Timothy Allin Dr for wevingy
to ten yards ½ half of ticin — 0 10 6
to eight yards of Shirten — 0 4 8
to a coverlid — 0 8 0
to thirteen yards ½ half of Diapor 0 13 6
to twent five yards of toe Cloth — 0 12 6

1801.
ye 15.
October
Timothy al Dr for wevingy
to Eighteen yards of mens ware — 0 9 0
to four yards ½ half of Striped — 0 3 4|2
to twenty yards ½ half of gelain 0 11 11|2

Othniel Smet thirty yards — 0-15-0

James Smet thirteen yards — 0-6-6

Phlps Nash Eleven yards — 0-5-6

1-7-0

3-2-3
2-0-0
1-2-3

0-1
3-2-0
2
7-2

4-61 6.00
20
3-84 1 75
4-65 9
£ 6 5

2- 70
32
3-02
2 50
1 08
3-58
3-02
56

19-5
12-
4-2
1-15-7

19=5
1-7-0
2=6=5

1797 Hawley Crut

ye-6

January by two augurs ——— 0 9 0

by two gimblets

by one pound of tea ——— 0 3 6

41	1798	Johnobrine Dr for wearing
yc-7	to five yards & half	0 2 9
to a Short peace	0 1 0
ber	to four yards & half	0 2 3
c lovem	to a Short peace	0 1 0
to a birdseye (wertid	0 1 0
to nine yards	0 4 6

Juel To Dr

1799	to one bushel of Ry	0 3 6
4c-29	to one bushel of Corn	0 3 0
ber	to one Jackin bag	0 6 0
Novem.	to one bedblankit	0 20
to going to mil twise	0 2 0
to going to mil twise	0 2 0
to going to franck lins & to mil	0 1 0
to going to franck lins & to mil	0 1 0
to going to mil	0 1 0
to going to piars after Rum	0 1 0

Chauncy Alesworth Dr for weving

1799	to fourteen yards & half ——	0	1	3
ye 7.				
october	to one birds eye Coverlid ——	0	7	0
	to Seven yards & half of mens ware —	0	3	9

Solomon Drake Sdr for Weving

1808	~~0 11 3~~			
ye 15	to Eleven yards & quarter of diagor —	0	11	3
April	to Eight yards of wolin Cloth ——	0	4	0
	to A Coverlid ——	0	7	0

Docter day Sdr for weving

1808				
ye 18				
June	to twenty yards of plain ——	0	10	0
	to three yards of Striped ——	0	1	9
	to Eleven yards of Carsy for bags ——	0	5	6
	to twenty yards of fine toe Cloth ——	0	13	4
ye 20	to Seventeen yards & quarter of wollin —	0	7	7 | 2
Octo	to a Carsy blankit ——	0	5	0
ber				
1809				
ye 31				
January				
0				

Docter day Sdr for weving

1809				
ye 10	to thirty yards of Six & thirty Cloth —	0	17	6
July				
22				
November	to Eleven yards & half ——	0	5	9

1799. Stuard Dr for weaning.

ye-1 Novem ber to fourteen yards & half — 0 7 0

1805 — Benadjah Canfield Idr

ye-11 March to ten pound & ten ounces of pork — 0 7 0

ye-17 March to nine pound of pork — 0 6 0

ye-27 March to four pound & ten ounces of pork — 0 3 2

ye-5 April to four pound & half of pork — 0 3 0

ye-12 April to four pound & twelue ounces of pork — 0 3 2

ye-19 April to five pound & half of pork — 0 3 0

ye 13 May to Six pounds of pork — 0 2 8

to four pound of pork — 0 5 4

to Eight pound of pork — 0 4 0

to Six pound of pork

Mad Mad

He Ld Gt F.

Co Vol He Lm

No 20

1808 Thos Ryder Dr for weaving

ye-9 to Aforesid — 0 7 0

Oct
ber

Crdt

by two bushel of corn ——— 0 6 0

Money is the [illegible] evil Jeroge

Money is the [illegible] devil sande George

Money foot & evil Hordyce Morgan

Beauty soon fades away Hodyce

Lo the dark benighted pagan

Lo the rude Barbarian see

The most celebrated cities of antiquity

Have buried by the irresistible wave of

A man of words and not of deeds

Is like a garden full of weeds

For I can have nothing

Enough a getting

Yours Truly

1808 Riverus Miller Sdr for wering

ye-4 April	to twenty three yards ℔ half of cloth	0	11	9
	to Twenty Six yards ℔ half	0	13	3
1810 ye-26	to Eight ½ yards ℔ quarter of Cassy	0	4	1
Septem	ber to Eighteen yards of mens ware	0	9	1 t2
ye-24	to Eleven yards ℔ quarter of womens ware	0	5	7 t2
octobe	r to Eight yards Shirtin	0	3	9

1808 Othnial Hirt Dr for wering

ye-18 octobr	to fowrteen yards ℔half	0	7	3

1808 Jonathon Easmon Dr for wering

ye-10 octobr	to twenty yards of mens ware	0	10	0

1809
Jan 4
February

Rivers Miller Cr dt

by eight bushel of corn paid to Robert Dunshe	1	4	0
by half A bushel of buck wheat	0	2	6
by one bushel & half of wheat	0	13	6
by too bushel of ry	0	12	0
by one bushel & half of wheat	0	13	6
by one bushel & half of chees	0	7	0

George Morgan

$1 75

1809
February 4th Borrowed eight bushels of Corn

Augustus Pierce

Benjamin Pierce

Watson Morgan

Vernon, Oneida Co. 1828

Robert Durske Sdr for wevring.

1808				
ye-13 May	to thirty yards of toe cloth	0	15	0
ye 15 June	to twenty four yards of half Slaid	0	12	0
	to two yards of Canvy for towels	0	1	0

Truman Parmeley Dr for wevring

1808				
ye-7 octobr	to fourteen yards & three quarters	0	7	5½

branch

Phelps Nash Sdr for wevring

1808				
ye 15	to thirty yards of toe Cloth	0	15	0
of June				
	to Eleven yards of toe Cloth	0	5	6
1809				
ye-20	to fourteen yards & three quarters	0	7	5
July ye-10 August	to ten yards in a forty	0	10	0

to page — 84

Samuel Steward Sdr for wevring

1808				
ye 7	to twenty two yards of mens ware	0	12	0
Decem-				
ber	to fifteen yards of flannel	0	7	6
	to fifteen yards & a quarter	0	16	7½
1809	to thirty three yards & a quarter	0	18	6
ye-11 June	to thirty seven yards of toe cloth	0	8	7
ye-30				
octobr	to Seventeen yards & a quarter	0	8	11½
ye-18 November	to sixteen yards & a quarter	0	8	6
ye-28	to Seventeen yards of mens ware	0	8	6
Decembr	to Eight yards of half Slaid	0	4	6

Samuel Steward Dr page 57

Scott

1808 Ussher Sd Cr for wearing
ye 20 to Eighteen yards of toe cloth —— 0 9 0
June to Two yards ¾ [illegible] quarter of Striped 0 1 9

1808 Enos Joyce Sd Cr for wearing
ye 25
July to Eighteen yards of toe Cloth — 0 9 0
to Seven yards & quarter of mens ware — 0 3 7
to Three of fould cloth you bought —— 1 8 0

1808 Capt Henry Sevier Sd Cr for wearing
ye 28 to ten yards of mens ware —— 0 5 0
September to twelve yards & three quarters —— 0 6 4

god in his word describes himself as the everlasting esential love and the result here of.

Chapter. 1.

Jhon. 1-
18. 1 cor. 2.
10. 11. John.
4. 24.
1. John. 1.
5. James.
1. 17. Heb.
12. 29. deut.
4. 24.

the holy ~~Scripture~~ spirit describes god the divine being thus that he is a spirit a light without darkeness the father of lights from whom all good and all perfect gifts decend with whome is no variableness neither shadow of turning a consuming fire. 1. John. 4. 16. god is love if god is love essentially and so that god and love is one and the same thing it follows in consequence that whatsoever god doth it proceeds from love and whatsoever the devil doth it proceeds from hatred against god.

mat. 12. 33.

All works that are not works of love are not works of god because god as the esential everlasting unchangable love can do no other but works of love as the tree is so are his fruits all. Creatures cosidered in themselves without their coherent Corruption are productions of ~~his~~ the eternal love of god therefore Sence god cannot hate himself he cannot hate his cretures neither or that in them which his hands have made.

Rom. 11. 36. Rev. 4. 11. 1 Tim. 4. 4.

Ezech. 33. 11. & Rev. 3. 19.

Chapter. 2

isa. 45. 7. lev. 26. especially 5. 18. 21. 24. 28. 41. 42. isa. 45. 6. 1 John. 4. 16. 1 cor. 13. 5.

ps. 18. 26. 27. isa. 57. 15. 1 pet. 5. 5. ps. 100. 3. 9. ps. 77. 8. 9. 10 Rom. 11. 31. 32. deut. 28. vers 15. to the end with. ch. 30. 2. 3. 4. 5. lev. 26. 26. 41. 42. 43. 44. 45. Jemant. 3. 31. 32. 33. 1 pet. 1. 4. 1 cor. 1. 4. 5. 2 cor. 2. 6. 7. Rev.

Such a saviour and redeemer we have in the person of christ who will take away the sins of the world that is who by the power of his most precious blood shed for the sins of the whole world will at last bring to ~~st~~ such a pass. that no Sin at all and conceqrently not the least evil will be any more found in the world but be totally destroyed and swollowed up in victory together with the wages of the first and Second death. rev. 4. 11. rom 11. 36. Heb. 12. 29. deut. 4. 24. 1 cor. 15. 54. 55. 56. comparred with vers. 26. and John. 1. 29.

chapter. 3.

Every divine will ~~must be~~ let it be condicional or absolute is in great earnest and of almighty powr and must infallibly be fulfiled at one time or another be it never so long delayed

ps. ~~135~~ 135. 6. ps. 33. 9. Judith. 9. 3.

god cannot enright him self with any thing that is impure or sin

Ezek. 18. 23. ch. 33. 11. 2 pet. 3. 9. 1 tim. 2. 4. Rev. 21. 5. 1 cor. 15. 28. col. 1. 16. gen. 1. 31. the holy Scriptures declare that creatures can oppose and resist god as also that no creature can resist the will of god Mat. 23. 37. c. 22. 3. acts. 7. 51. Rom. 9. 19. Jer. 49. 19. ch. 50. 44. Judith 16. 16. dan. 4. 32.

Chapter. 4.

it is impossible that their Should be two without end conterri thing as their Should be two true conterary deities a good god and a bad one or two Sorts of contrary creatures both of truely divine origine Some being made good by god and others bad for an absolute and merely infinight duration which has neither begining nor eand is according to the confesion of all divines yea of every reasonable man a property preculier to the uncreated being only but such ~~a divine~~ an infynite duration which although it has a begining yet has no end can be a property of the truely divine creatures only for as these according to the language of the Scriptures are of divine offspring and therefore are rooted in god (& ~~or~~ or his almighty creating power whic has no begining they can also be everlasting their existence or duration can also be without end in god

but what soeve has not its eternal root in god or in his eternal creating power but is sprung up in the creature in this world by its voluntary turning away from god and against his holy will and consequently is an abomination. and displeasure to the most high and is only suffered by him such such as sin and punishment depending there those things can impssibly be of an absolulely endless existence and duration or remain so long as god is to be god but must of necessity once cease and be annihilated for as god is a being to those creature which he created good and which exist throughgh his will where in they may subsist and be preserved with out end so he is on the contrary to iniquity and sin which again his will is sprung up in and sticks to the creatures a consuming fire where by all sin and preversity in the creatures must be at last consumed annihitated and seperated from to the highest degree in order to restoor them to their primitive purity in the same manner as the fire does not consume and destroy the gold but only the dross and that which is impure

ps. xc.3. Rom. 11. 36. compared with the original text acts. 17. 36. Rev. 4. 11. Heb. 12. 29. deut. 4. 24. Chapter. 12.

Containing the clearest Sentenses of the holy Scriptures which treat of the general Restoration of allmen and corrupt creatures.

As the center of the whole bible where at all its contents aim is this that by god in the begining every thing was created very good and that by christ the heavenly wisdom through whome all things were created all whatsoever is corrupted through sin must at last be made good again so may any one whose eyes are opened to see clearly into this point find a great many testimonies of this eternal truth both in the old and new testament but we will for our present purpose only alledge some of the plainest Sentences.

first

Some verr plain texts of Scripture treating of the final restoration of all corrupt men

Rom. 5. 18. 19. 20. 21.
therefore as by the offence of one ojudgment came upon all men to condemnation even so by the righteousness of one the free gift came upon all men unto justification of life.
foras by one mans disobedience many were made Siners.
So by the obedience of one Shall many be made righteous.
moreover the law entered that the offence might abound but where Sin abounded grace did much more abound that as Sin hath reigned unto death even so might grace throug righteousnesse unto eternal life. by Jesus christ our lord.

in the same epistle. Ch. 11. 32.
god hath concluded them all in unbelief that he migt have marcy upon all.

1 Cor. 15. 22. 23. as in adam all die even so in christ Shall all be made alive.

these texts of Scripture most evidently Shew and foretell us that as really as sin and condemnation is com upon and entred into all men even so really and certainly will also by christ come again into all corrupt men righteousness and life that true life of god which alone is the real life of men and that they shall altogether at last even so actually enjoy the mercy of god as actually and truely as they have been every one of them concluded under sin and unbelief in Short That as Sin hath reigned in and unto death. even so Shall grace reign through righteousness unto eternal life by Jesus christ.

now sin has reigned in such a manner that it has actually made all men ~~his Subjects~~ its Subjects and brought death upon them howbeit the one in a greater degree than the other therefore must without contradiction grace also reign in Such a manner as to bring all men again to its obedience and concegruently to restore in them righteousness and eternal life and indeed so much the more

because it is expressly said that grace is not only to abound as much as Sin but even to abound much more than Sin. but how can grace be said to abound much more than Sin if according to the common hypothesies we avow on the one hand that it is able to justify and save all men but on the other hand deny that it will actually justify and save all men for sin was not only able to make all men unrigteous and to bring death upon them but it has actualy made them all in general unrighteous and brought death upon them 1 tim. 4. 10. god is a savior of all men specially of those tha believe.

as really now as the believers are delivered from sin and death by this universal saviour so really and certainly must also all the rest of mankind finally be delivered their from since otherwise god and christ would be but a titular and no true and actual Saviour of all the rest of men

Sence it not only requisit that a Saviour and redeemer pay the ransom for the prisoners but that he also set them free from their imprisonment

john. 12. 32. commared with ver. 28. 29. 30.

Now is the judgment of this world or now Sentance passeth on this world. and it is as it were condemned together with its prince now Shall the prince of this world be cast out and I if I be lifted up from the earth will draw all men unto me.

here again is incontestably Shewn that a little before our Saviours passion it had been firmly decreed in heven by an irrevocable Sentance passed upon this world that the Swe fruits and effects of the Sufferings and death of christ Should be this that Satan or the prince of this world Should be intirely divested and cast out of his pretended ungodly Sovereignty over mankind and that on the contrary christ lifted up or crucifyed Should at last actually draw all men who before had been Subject to the devil. unto himSelf and thus of necessity bring them again unto their right order and Subjection under d god.

luke. 23. 34.

Jesus said father forgive them for they know not what they do

John. 11. 41. 42.

father I thank thee that thou has heard me. but I know that thou hearest me always.

in the first of these Sentances christ prays for the worst of vilinsnder the Sun namely for his persecutors and those that crucifyed him and concequently for all Such too as have crucifyed him in his faithful members from the begining of the world Still crucify and percecute him and will continew So to do to the end of the world of which sort are likewise and indeed most particularly all sinners against the holy gost of whom there were many amoyst the enemies of christ. at the time of his personal crucifixion. now his prayer is this that the heanenly father will rally forgive them their Sins or that he will once again bring them into the right order of repentance and faith wherein their Sins may be forgiven them and that this prayer and intercession of christ as well as all others which he ever made and still does make must at last be fully heard and granted our dear Saviour once for all assures us in the second sentance taken from John. 11.

Matth. 6. 13.

deliver us from evil for thine is the kingdom and the power and the glory forever amen

among the most event proofs of the blessed general restation of all mankind we may also with very good reason recon the misterious prayer of our lord especially the just now metioned last petition of it for this is indisputably true that the lord has obliged us to pray therein for all men without the least exception but what is it that we are to desire for them that his name may be sanctified by them his kingdom com into them &c. and his will be done by and through them &c.

but especially that he may deliver every one of them from evil that is actually free them from Sin and the power of the devil or from all pain and wo following upon Sin both in this and the next world

of in short that god may through Jesus christ the universel saviour in gene ral convert justify and Save them and indeed all for this reason as the conclusion shews because the kingdom or Sovereignti over all man kind belongs by no means to the devil but Solely to our dear lord god; and Sence he alone has the power and is able actually to preform this and lastly because to him alone and to no other being will be forever given and attribu ted the glory and honnour for the execution of this great work: So that all creatures will bles and praise him for it to all eter nity. ps. 145. 10.11.
ps. cl. 6. Rev. 5. 13.

you will say it is true enough that in the lords prayer we pray that the lord may convert and save all men with out any exceptation at all. but that does not argu that with rspect to all men this will be really done because the greates part of them frustrate on themselve the effect of this prayer by their own constant inpenitence but hear ye that make this objection pray what then is the meaning of the word amen which as a Seal we are obliged to put to this most excellent pray er is it not So much to Say as ~~very~~ to Say verily so be it and must not therefore all the petetions of the lords prayer but especially the last with respect to every indivi dual man at last be certainly gr[a]nt ed as Surely as the children of god pray for and desire the god things expressed there in according to the earnest will of god and as they cannot pray in vain which that by no means we may doubt of it christ has like wise more than once most Sollemnly asured us of all the prayers of his faithful christians agreeing with this prayer of their lord. John. 14. 13. 14.
ch. 16. 23. 1 John. 5. 14. 15.
from whence infallibly follows that all thoughsands of men hinder the efficasi of this prayer on them Selves in this world and becom apray to the Jaws of hell yet they will not be able to hinder it for ever and to all endles eternity that what is good will at last Sure ly conquer that what is evil god will at last know to make those awill who at present are unwil ing to be converted to him So that such prodigal sons through goods grace will be glad to return to their fathers house after they have long enough tasted the husks of the firy lake if it be ~~no~~ never So long before it is brought about but if this was an unquestionable truth that most men will remain distant from god and frustrate on them Selves the gran ting of this prayer to all endles eternity as our adversarie pretend then christ would have taught us to pray not only wavering or double minded but even in un belief and lying and consequently Such a kind of prayer which the Spirit of christ rejects and con demns James. 1. 6. 7. compared with 1. Tim. 2. 8.
Namely he would have earnestly commanded us to pray for all men with out exception that god might at last convert and Save them and always to ad amen to the end that we might by no means doubt but that this our prayer of universal love would be heard which universal love that is to extend it self even to the most of enemies and from which this prayer is to flow our saviour inculcates a little before the instruction in the duty of pray er Matth. 5. 44.
though nevertheless it was alrea dy decreed by god from all eter nity and we were obliged to be lieve it as a truth that the great est part of men of whom he had that during this short lifetime they would remain in unbelief and hinder on them selves the effecacy of this prayer should therefore not only be greatly punished in the next world which is true but that they also should forever and without end remain in the power of sin and the devil and never be converted but be it far from all believers to impute Such a blasphemy to their redeem er to have taught them with a feigned faith to pray for things which they think can never be done and whic at the bottom they do not believe

May the lord rebuke the Satan for endea
vouring to make gods children believe such
a calumny against theinr gracious god.
and dear redeemer.
to the texts of Scripture which prove the
restration of all fallen men may be very
reasonablely reckoned too those that treat
of gods universal love towards all men
of his earnest will to have them Saved in
general and without the least exception
as also those that Speak of universal re
demtion; &c. for instance. Ezek. 18. 23.
~~ch~~ ch. 33. 11. matth. 18. 11. John. 1. 29.
ch. 3. 16. 17. 1 tim. 2. 4.5.6. 2 pet. 2. 1.
ch. 3. 9. 1 John. 2. 2. &c.

Sence from these important articles
of faith we may for certain infer the
actual restoration of all lost men
because because it is imposible for god
to will any thing in vain to all endless
eternity; and it is absolutely false and
the utmost derogation of christs redem
tion to pretend that he should have
Shed his most precious divine blood
quite in vain and without the least
blessed effect for but one of his creatu
res ~~See above chap~~. not to mention
that god has also most plainly fore told
~~that~~ that the condition of Salvation righ
teousness flowing from repentance
and faith unto which Salvation is
infalibly annexed Shall at last be ful
filed with respect to all men who by
adams sin are becom unrighteous
as has ben Shewn above from ~~Rev~~
Rom. 5. 19. to the arguments for the
restoration of all fallen men ~~belong~~
belong also with good reason the pla
ces of Scripture that ~~either~~ treat either
of a past or future deliverance of Some
Souls out of a middle State of pain
which is owned by many who oppose
the intire and general restoration
for instance. 1 pet. iii. 19. ch. 4. 6
Eph. 4. 8. 9. ps. lxviii. 18. 1 cor. 3.
15. luke. 16. 9. Rev. 20. 13. 15. 14.
Compareed with hos. 13. 14. Zach.
9. 11. 2 Sam. 2. 6. Rev. i. 18. &c
for those who ~~m~~ understand the Just
now quoted texts of a deliverance
from a middle state which they alow
of as afore said when at the Same
time the intire restoration of all men
out of the firy lake those people
of Say must at least grant us so much
that from the redemtion out of a mid
dle painful state we may with some
probability conclude the redemtion
of Such as are cast into the firy lake
or lowest hell but whosever ponder
eth that with god their is no respe
ct of persons.

will easyly conceiv that our conclu
sion is not only probable but ~~of~~ most
true and just for why should god
who is no respector of persons nei
ther in the execution of his justice
nor in that of his mercy by christ
deliver Some from a painful
condition and not others at last
too? it is enough that he punishes
Some severer and longer than
others which must be on acount of
his most holy justice because Some
have sined more than others:

Secondly.
plain texts of Scripture treating
of the final restoration of all corupt
creatures and coexistent by not
only men but likewise the fallen
angels aiming at least plainly
at the latter which in the begin
ing were of the number of the
principal creatures of god

psalm. cxlv. 9.
the lor is good to all. and his ten
der mercies are over all his works.
wisd. 11. 24.25. ch. 12. 1.
thou hast mercy upon all
for thou canst do all things and
winkest at the sins of men
because they Should amend
for thou lovest all things that
are and dabhorest nothing which
thou hast made for never
wouldest thou have made any
thing ~~if thou hadst~~ if thou hadst
for thine incorruptable Spirit
is in all thing.

Rev. 4. 11.
thou art worthy o lord to receive
glory and honour and power for
thou hast created all things.
and for thy pleasure they are
and were created.
in these passages we are plainly
told that the mercy of god or his
tender love does not only extend
it self to men but universally
towards all divine creatures
that throw the will of god have
their being and want that mer
cy be had on them and coexistent
ly also towards the fallen angels
as far as they are creatures of god
which tender love of god ~~must~~
must necessarily effect at last
the restoration of all corrupt for
it is no faint but an almighty love

Rom. 11. 36.
out of him – (god) – and through
him and into him are all things
to him be glory for ever amen.

thus this important text may bevery well rendered now if all things to which in dis putably belong allfalen angels as corrupt men that are come forth out of god who is love essetially or out of his everlasting creating power and are upheld by him Shall return into the Same god of love perva ded and quite Swallowedup by his loving Spirit what then will becom of sin which in some measure Se parates god and the creatur and the unhapiness hanging toge ther with it wil it not of necessity by this returning or reflux of the creatures into god however without drogating of the true differance betwen the being of the creator and that of the creatures be lost and entirely abolished?

Col. i. 16. 20.

by him Jesus christ the only bgot ter Son of god ware all things cre ated that are in heaven and that are in earth visble and invisible whether they be thrones or domini ons or principallities or powers all things were created by him and and for him and he is before all things and by him all things consist and he is the head of the body the church who is the begining the first born from the dead that in all thin he might have the pre-eminance for it pleased the father that in him Should all fulness and having made peace through the blood of his cross by him to reconcile all things unto himself by him I say whether they be things in earth or things in ~~earth~~ heaven

this passaay teaches us the extent of the reconciliation made by christ. name ly that it extends it Self over over the whole creation therefore ~~there f~~ the fallen angels must also necessarily have their Shear in it for they do incontestably be long to the invisible things created by christ ana consequently to all things or the things in heaven recon ciled by him and though it is true that this reconciliation chiefly is concerns corrupt men and ange that through Sin Separated from god never the less all the rest of the cretures par take of and are benefited by it. it affords for instance matter of much Joy to the holy angels when by virtue of this reconciliation the apostatized cretures are converted to god and there by anew received into the communion and friend Ship of those holy Spirits; luke. 15. 10. 1 pet. 1. 12. hebrews. 12. 22.

it will also be by the inergy of this reconci liation that in time to com the curs which through sin was brought upon the crea tion and has mixed it self with it

Gen. iii. 17. Rom. 8. 20. 21. 22.

will be intirely removed from all the rest of the cretures

Ephes. 1. 9. 10.

god has made known unto us the mistery of his will according to his good pleasure which he hath purposed in him Self that in the dispensation of the fulness of times he might gether together all things in christ both which are in heaven and which are on earth even in him

this is another plain testimony of the bles sed restoration of all through sin corrupt and rebellious creatures under christ their true and lawful head and by the thin in heaven which are to be gathered toge ther in christ or subdueed again unto under him as their chief no other creture but than the fallen angels can be ment which also in Several other places in the holy Scriptures are expressly recconed amongst the things in heavens

Rev. 12. 7. Eph. 6. 12. ch. ii. 2.

Since. they were not only formerly ce listial creatures but have even to this day their seet in a certain part of the heavens in the air whic place they will not lose till just before the blessed mil lenary when they will be thrown down from heaven to the earth from thence into the bottomles pit and finally into firy lake. See Rev. 12. 7. 8. 9. compareed with Ephes. ii. 2. Rev. 20. 3. 10.

Heb. ii. 8.

for in that he put all in Subjection under him but now we see not yet all things put under him.

1 cor. 15. 25. 28.

for he must reign till he hath put all enemies under his feet the last enemy that shall be destroyed is death for he hath & put all things under ~~him~~ his feet @ but when he saith all things are put under him it is manifest that he is excepted which did put all thing under him and when all things Shall be subdued unto him then Shall the son also himself be Subject unto him that put all things under him that god may be all in all

here we have two more unexceptionable evedences that all things that were cre ated by christ Shall be made subject unto him and indeed so subject that all things will be put under in that true order in which god in the be gining created them;

for this is the import of the origenal word ὑποτασσειν but this is by no means the true order of the cretuers to live in Sin which is altogether disorder and consequently to lie under the wrath of god and in the firy lake or Second death in Short it is to be Such a Subjection ~~with death as is to be~~ Such where with death as is expries lyadded that is all what may be called by that name and therefore not only the first but in peticular the Second death or firy lake and consequently Sin as the sting of death

1 Cor. 15. 54. 55. 56.

will be intirely abolished destroyed and swallowed upin victory Such a Subjection as will be that of christs humanity with his Saints under god yea Such a Subjection according to which god who is to be all too in those cretures that before had been enemies of christ and lying in the firy lake because the expression of gods being all in the creatures necessarily implies a perfect happyness and Shews that the whole being of cretures made Subject unto god and christ will be thus prevaded by god's Spirit and as one might say defied that god with them and they with god in a mannen will be but one Spirit & as the holy Scripture expres by Saith of Such as are joined unto the lord or are Subject unto him in truth. 1 cor. 6. 17. compared with. Jhon. 17. 21. 22. 23.

but this can impsibly be as loly as the cretures remain in Sin and death for all that time they are forsaken of god and seperated from him whic will be the hiest degree punishment in hell now if it is the true that all crealures and consequently also the enemies of christ that are cast into the firy lake will be brought to the just ~~now men~~ now disscribed Subjection wherein god will be all in all then is and remaineth also this true that sin and all pain following it which is found in the crealures and of course the firy lake too must at last be altogether annihilated because without Such an Annihlation god cannot be all in all if any one would object here that the present forced Subjection of the devils & under christ and his people mentioned luke. 10. 17. 20.

is likewise expressed by the word Subordinate and that from hence appears that according to the holy gost-s Judgment this is the right Subjection and Subordination of evil Spirits and damned men and that consequently by their is no occation to interpret the places

Heb. ii. 8. 1 Cor. 15. 25. 28.

for a deferent Sort of Subjection of the damned to this & answer that we must make a distinction betwen the commenced and the accomplished or perfect Subjection of the appos tatized Cretures it is indee in some measure already the right Subjection or Subordination of evil Spirits and men when they are in Such a manner over com by the power of the Spirit of christ and his believers that they are abliged to begin outwardly to bow under them and to Shew them a forced but it is fals that this Should be that perfect Subjection which god requriers of his cretures of which they are indisputably too i Sence it is only a commenced Subjection and will make way for that ti nally perfect and accomplished Subordination which according to our Saviours own words is this crea tures worshin god in spirit and in truth and So are not subject unto him in a forced affected manner but willingly and ~~and~~ gladly for Such and no other worshippers and Subjects god Seek eth John. 4. 23. compared with Matth. 4. 10. luke. 10. 17. 20.

ot it is evident now that the question is only of a commenced Subjection which makes that which is evil begin to bow a little under that which is good though at the Same time the evil in it self continews to be evil whereas Heb. ii. 8. and particularly 1 Cor. 15. 28 it is Spoken not of a merely begun but consumate Subjection or Subordination of all crea tures and therefore also of the fallen angels and damned men as i have Shewn above from the import of the phrase of god's being all in the creatures

phil. ii. 9. 10. 11.

god hath highly exalted him and given him a name which is above every name that at the name of Jesus every knee Should bow of things in heaven and things in earth and things under the earth and that every tongue Should confes that Jesu christ is lord to the glory of god the father

Rev. 5. 13.

and every creature which is in heaven and on earth and under the earth and Such as are in the sea and all that are in them heard i saying blessing and honour and glory and power be unto him that seteth upon the throne and unto the lamb for ever and ever

psalm. cxlv. 10.

All thy works shall praise the o lord and thy Saints Shall bless thee.

psalm. cl. 6.

let every thing that hath breath praise the lord

these Sentances again afford us a fine explanation of the above discribed genral subjection of all creatures according to whit every cretur or work of god and consequently also ~~lucifer~~ lucifer with all his angels Shall acknoledge christ for their lord and bless god and prais him which cannot be as long as the cre tures are in a state of condemna tion wicked enemies of god.

1 John. iii. 8.

for this purpose the Son of god was manifested that he might dstroy the works of the devil whatsoever therefore is a work of the devil and belongs to the Serpents head or to that by him through Self will established go vernment in opposition to the king dom of god must actually be de Stroyed by the Son of god for tha is his offis now is Sin in all Creatures as well in lucifer him- Self and his angels as in men se duced by him not a work of god but of the devil and blong to the ~~the~~ helish Serpents head which lucfer by the turning away of his will from god and thus becom ing a evil has first brought into him Self and the rest of the rebel lious angels and afterwards also in man therefore must christ at last in all creatures as well apos tate angels as fallen men destroy and intirely annihilate Sin together with death and all unhappyness as it reward for if he was not to do this in all fallen creatures he would not destroy all the works of the devil but leve many Sata nical works undstroyed and consequent ly he would not compleatly execute his office but be it far from us to think thus of him for christ must as above Said bruis the serpents head

gen. iii. 15. and in an

unlimited manner abollish or undo Sin for which purpose he did make a sacrifise of him Self according to

Heb. 9. 26.

after which brusing of the Serpants head and ablishin of sin no othe but altogether holy angels and rigteous men will remain in whom god may be all

Rev. 21. 5.

and he that sat upon the throne Said be hold i make all things new and he Said unto me wite for those words are faithfull and true this poem i is adap ted to what we read

gen. i. 13.

and shews again that we have no right to except one individual creature of all those that are fallen into Sin and lie under the curse from the renva tion and final ~~red~~ restoration becanse it says absolutely all or all things

Mark. 16. 15.

and he said unto them go ye into all the world and preach the gospel to every cretiure

that is go ye forth into all the world and proclaim where ever ye com the glad tidings that such a saviour is com who both can and really will in that for Such purpose appointed order of repen tance and faith take away Sin and all wretchedness hanging together with it from all creatures labouring under it and that the apostles have preached no other but this all cretures concerning gospel St paul declares in plain terms

col. i. 23.

now by what has been said let all pious christians nay all reasonable men in the world judg whic party simpler and without less glosses of bling reason understands the above cited clear testimnies whe ther that which from thence hopes for a generel restoration of all things or that which in ar ash manner excu des from the actual pitying love of god the universal recnciliation of christ and the final renovation which in the said texts are extended in an unlimited manner over gods whole creation many millions thou sands of creatures

agreable to these plain testimo nies therefore all texts of Scrip ture were which treat of dam nation for instance. ps. xl. 15. jsa. lxvi. 24. Mark. 9. 44. Eccles. 5. 7. Mat. iii. 12. John. iii. 36.

must be understood and explained namely in such a manner that indeed all what is said there in may remain true in its right order but by no means bere pug nant to that so obolen declared general restoration of all things as has been shewn above &c.

of the places alleged from holy Scrip ture against the resto ration of all thing and to dis ~~por~~ prove esneciily the pos sibility of the fallen angels being re Stord is reconed none of the least considerable that which we find

Heb. ii. 16.

for verey he took not on him the nature of angels but he took on him the Seed of abraham from which words the inference is drawn that Since christ has not taken on him the nature of angels he consequently cannot have redeemed and reconciled those of them that did not keep principallities but rebelled against their maker in coring there by his indignation and that therefore they being not redeemed nor reconciled by christ can never be saved & and restored by him but let me have never So much regard for the translators of the bible yet j must own that the redering of these words in the afore said manner doe not al all express the meaning of the originals which better agres with the following various reading in the margin of Some bibles. forwerly he taketh not hold of angels but of the seed of abraham he taketh hold.
now christs not taking hold of angels does no more Signify his not taking the nature of angels on him than his taking hold of the seed of abraham Signifies his taking human nature on him but when it is said of christ in this place that he taketh hold of the Sees of abraham it naturally means that he chuseth appropriateth unto him Self, and regardeth as his own and his peculier people the Spiritual Seed of abraham.

Gla. iii. 29. that is all believers from amongue the gews and gentiles and that he taketh hold of them as Some thing extroy extraordinary and very precious & that he does not only hold them fast him Self but has also reconciled to the particilar care of his heavenly father out of whose hands none is able to pluck them John. 10. 29. yea that he taketh hold of them by receiving them into his most intimate communion and fellow Ship. even his Spiritual con-San-guinity and taking them for his brehren according to the foregoing. ii. 12. and following. 12. verses in making them Joint Heirs with him partakers of his glory kings and priests in the world to come which god hath not put in Subjection unto the angels as we read verce. 5. but unto his Son and his first born brethren who are also called gods elect the bride of christ in Short christs taking hold of the seed of abraham proves the prerogative of the faithful above all the rest of gods cretures both in heaven and on earth. and what is further the purport of the words he taketh not hold of angels &

this we may easyly concieve from what has been Said it is not as afore Said christs taking upon him an angellick nature but it means breifly that christ has not chosen the angels for such high degrees of glory as those who amongue men believe in him that they are not of christs brethren nor to have Shier in the government and priesthood of the world to com being only ministers of the heirs of salvation &c. another very Strong argume that this is the most natural and unconstrained Sence of the above cited text of Scripture is because we do not find so much as one place in the whole bible where by the Seed of abraham is under Stood the human nature or whole race of man in general and why Should by angels here be ment the nature of angels considered in it Self &c. what has been Said I think is Sufficient to shew evidently that it is possible that from the text in question there can be the least objection raised against the fallen angels being at last restored by christ and I am of opinion that on the contrary ther is rather hid in it a proof for their final restoration for to exceeding great and more than angellical glory of christs elect in the next world belongs indisputably too that they Shall Judg angels

1 Cor. 6. 3.

which words divines commonly under Stand of the Judgments and punishments unto which the elect will help to condemn the evil Spirits and which is the true Sense of that place but whether it be the entire one of it is another question now the aim of all punishments in the world to come unto which christ and his bride will sentance all creatures that have rebelled against him is this that they may humble them Selves before him and thus be put in a condition,

that at last throug the power of his blood shed for the whole world and consequently for all creatures in which is sin they may be clensed there of and the diabollical immage destroyed in them and so be made subject unto god in truth as has been shewn prety largly through this whole treatis yea as sure as god is good that is essentially and unvariably love towards all his creatures and is to remain such to all endlesse eternyty so surely can all his judgments have no other aim but the just now mentioned. tet people say against it what they will and when scope of divine judgments upon the fallon angels after the proud but afterwards humbled king of babilon.

Dan. 4. 31. 32. 33. 34. Compared with. isa. xii. 14. will be obtained as certainly one day or other it must according to the plain testimony of the word of god which says.

phil. ii. 10. 11. that even all things under the earth damned angels and men as all divines understand it shall bow their knes before Jesus christ and confess that he is lord to the glory of god the father when I say this will be accomplished then the fallen angels will be no longer proud devils but humbled Spirits and truely in a condition that god by the son of his eternal love by whome both the visible and invisible things were creabed.

Col. i. 16. can save them from their perdition bor gods maxim. which necessary ly flows from his being is once for all that god resisteth the proud creatures only and giveth grace to the humble

1 pet. 5 5. and indeed with out respect to persons Rom. 5. 5. be they now called men or angels he loves one creture as well as a nother altho he makes of the one a more glorious vessel of his love than of the other in this he cannot be hindred neither by the multitude nor heinousness of the sins before committed by the ~~creb~~ Cretures for where sin abowndeth grace doth much more abound nave ly then when the creture penitently acknowledgeth its sin and by the embraced grace of god leves of sinning in fine it will be done what is said Rev. 21. 5 god will make all thing that are old and spilled ~~new~~ new again these words are true and faithful. Amen.

Chap. 5.

two things are to be cosidered in all fallen and through sin corrupt Creatures first that nature in whic god in the be-ginning created them and secndly the degeneracy and sin which has through the cretures own inter mixt with that nature so is for instance soul and body with all their faculties to wit the faculty to understand to will or desire to love to act to see or to hear to smell to fel to taste &c the nature of man in which do d created him but what is called sin vice and degeneracy and which coheres and is intermixt with the human nature after the fall is this that mans understanding is darkened his will desires and affections not fixed upon god and that whic is everlasting but on the creature and thing transitory and vain and that man ~~a~~ according to his perverce will and desires and the blindness of his mind and understanding does not apply the rest of the facculties of his soul and his body with all its limbs for the use of that which is agreeable unto god but all for such things as displease him sin therefore consists in ~~nothir~~ nothing else but in mere disorder and abuse wherefore it is also expressed in the holy Scripture &c.

So that when a man is converted and of a sinner is made a godly and holy man he goes over from the disorder and abuce of his nature to the true order and right use of it. 2 thess. iii. 11. 1 John. iii. 4 Rom. 6. 19. Ch. 12. 1. 2.

Now as sin which cleves to the depraved cretures is the only thing which hates so it is on the conterary as impossible for him to hate in it self the being or nature of the creatures let them be never so corrupt as impossible & it is for him to hate him self but lovesit and will love it to all endles eternity because such being or nature is the production of his eternal unchangable love ps. 5. 5. Rom. 11. 36. Rev. 5. 11.

Although those creatures that that are endowed by god with a free will may through the abuse of their free will spoil themselves yet no creture of it self can annihilate that being or nature which god ~~which~~ gave it or make Something so quite different of of it that nothing at all is left of a cretyre of god ~~is left~~ for as no creature can give it self a being. So it cannot take away or annihilate its own being and as it is only omnipotency of god which can ~~pro~~ produce Something out of nothing so it is also the same omnipotency of god that is able to reduce to no thing and take away the existency of that which is Some thing.

Rom. 4. 17. ps. civ. 29. 30.

as long therefore as a creature remains a creature So long remains there Some thing in it which god as truly loves as he loves himself. namely that being which he gave it suppose the same to be never so disordered and corrupt.

Now all this is to be well considered in the point of the fallen angels for then we shall be able to discern the deepest ground for the mystrey of their restoration and consequently the easier comprehend it

I mean we must learn well to distinguish between that angellick nature in which god created them and the iniquity and sin which through their own fault has intermixt with such nature the Source whereof is their perverse self will that made them leve the center and principle of humillity wherein alone a creature can be happy with draw them selves from their obedience and subjection to god and rely on them selves willing to live independent of god nay indeed to be themselves god for as much as such an independency as knows of none suprior or where one needs not to be rulled by the will and command of another is and forever will be an essential property of the great god and creator of all things alone and belongs by no means to a creture nor can be ceded to it by god who will not give his glory to another therefore says the scripture very emphatically that they did not abide in the truth tha they kept not their principallity but left their own habetation. Isa. lvii. 15. 1 pet 5. 5. Isa. 13. & ch. xlviii. 11. John. 8. 44. Jud. vers. 6.

Now perverse self will in the fallen angels together with all the iniquity that is in it and produced thereby is the proper diabolical form or that which makes of the fallen angels devils and enemies of god and this alone is the thing which is an abomination to the most holy god and what he hates in them. &c.

But that angellick nature in it self in which god first created the fallen angells and to whic the mentioned iniquity degenerati and perverseness sticks or rather has quite penetrated through and most closely interniced with it that i say is no devil but according to the confession of all divines and reasonable a good creature of god a production of his eternal love which god as truly loves as he loves the being and nature. & men may as himself and will love it to all endless eternity and consequently by vertue of such his ever lasting unchangeable and all mighty love will of necessity bring it once into the right order again for as by christ he has created all thinys that are in heaven and that are in earth visible and invisible &c. to which likewise indisputably belongth all fallen angels even so it has also been the good pleasure of god to recocile all those things which were created by christ unto him self whether they be things in earth or things in heaven that is by the power of his blood shed for the sins of the whole world

Col. i. 16. 20. Eph. i. 10. luke. 15. 10. Rom. 8. 19. 20. 21. 22. Rev. V. 13. ps. cl. 6. Rev. 21. 5. Gen. i. 13. Matth. 20. 10. 11. 12. 13. 14. 15. 16. luke. 15. 28. 29. 30. 31. 32. Mat. 5. 44. 45. 46. 47. 48. acts. 10. 34. Rom. ii. 11. Rom. 11. 32. ps. cxlv. 9. Eph. 6. 12. Eph. iii. 18. 19. 20. ps. 81. 11. col. 1. 16. 20. Mal. 22. 14. ch. 7. 13. 14. Heb. 12. 16. 17. Gen. 27. 35. Mark. 16. 15. Col. 1. 23. 1 pet. iii. 19 20. ch. 4. 6. Rom. 1. 16. Gal. i. 8. 9. Mat. 12. 32. Mal. 18. 33. 34. 35. luke. 6. 38 Reve 22. 19. ch. 5. 13. ch. 21. 5. prov. i. 24. 25. 26 27. acts. 7. 51. Mal. 7. 26. ch. 16. 23. 1 tim. 5. 4. 1 tim. iii. 6. 7. luke. 14. 26.

Of the everlasting validity and efficacy of the Merrit of christ and the eternal redemtion found out by him and that the same is infinitly more powerful than all sin and corruption Springing from sin I.

None it is to be hoped who claims the name of a christian amongst all religious parties will deny christ our redeemer to be Stronger and powerfuler than the devil and the grace of redemtion and salvation purchesed by him through his merits and Sufferings to be infinitely more effecasious than all sin together with the corruption and misery Springing from it for whoso ever would deny this would not only decla him Self an infidel but even a blasphemer against christ besides the nature of the thing requires it that a saviour or deliverer be Stronger than the enemy whose prisoners he is to take away by force and the plain word of god declares Jesus christ to be such a Saviour and deliverer. isa. xlix. 25. 26. Hos. 3. 14. luke. 11. 21. 22. John. 14. 30 1 John. 4. 4. Rom. 5. 20. ch. 6. 14. Mat. 7. 14. luke. 8. 14. Mal. 22. 14. 1 John. iii. 2. 2 pet. ii. 1. 1 tim. 4. 10. Rev. ii. 7. 11. 17. 26. 27. 2. ch. iii. 5. 12. 20. 21. Zach. 9. 11. Rev. i. 18. Hos. 13. 14. 1 Cor. 15. 26. phil. ii. 10. 11. Rev. 5. 13. ps. cxlv. 9. 10. 11. ps. cl. 6. luke. 11. 22.

for god resisteth only the proud and without the least respect of person giveth Grace to all humble Creatures 1 pet. 5. 5. isa. lvii. 15. Rom. ii. 11. Mat. 4. 6. Rev. 13. 4. Eph. i 10. Mat. iii. 3. 16. isa. 53. 3. ver. 12. luke. i. 78. 79. Song of Sol. 8. 6. 7. acts. 20 28. John. 4. 23.

~~Of the word eternity and the different eternities mentioned in Scripture~~

4 sundry texts of Scripture in favour of universal redemtion. Rom. 5. 18. 19. 20. 21.

therefore as by the offence of one Judgment came upon all men to condemnation even So by the righteousness of one the free gift came upon all men unto Justification of life 19.

for as by one mans disobedience many were made Sinners So by the obedience of one Shall many be made righteous 20.

Moreover the law entrered that the offence might abound but where Sin abounded grace did much more abound. 21.

that as Sin hath reigned unto death even So might grace reign through righteous unto eternal life by Jesus christ our lord.

Rom. 11. 32. for god hath cocluded them all in unbelief that he might have mercy upon all

CHAP. IV.

It is impossible that two contrary things should be both of endles Duration.

I.

It is impossible that theis should be two with end contrary things as that their should be two true contrary deities a good god and and a bad one or two sorts of contrary creatures both of truely divine origine some being made good by god and others bad

II.

for an absolute and merely infinite duration which has neither beginning nor end is according to the confession of all divines yea of every reasonable man a property peculier to the uncreated divine being only but such an infinite duration which although it has a begining yet has no end can be a property of the truly divine Cretures only for as these according to the language of Scripture are of divine of spring and therefore are rooted in god or his almighty creating power which has no begining they can also be everlasting their existance or duration can also be without end in god but whatsoever has not its eternal root in creating god or in his eternal power but is sprung up in the creature in this world by its voluntary turning away from god and against his holy and consequently is an abomination and displeasure to the most high and is only Subbered by him such as sin and punishment depending thereon those things can impossibly be of an absolulely endless existance and duration

or or remain so long as god is to be god but must of necessity once cease and be annihilated for as god is a being to those creatures which he created good and which exist through his will wherein they may subsist and be preserved with out end so he is on the contrary to iniquity and sin which which against his will is sprung up and sticks to the cretures a consuming fire whereby all sin and perversity in the creatures must be at last consumed annihilated and seperated from them to the hiest degree in order to restore them to their permitive purity in the in the same manner as the fire does not consume and destroy the gold but only the dross and that which is impure.

ps. xc. 3. Rom. 11. 36. acts. 17. 28. Rev. 4. 11. Heb. 12. 29. deut. 4. 24.

Now all those who pretend that the degenerati and sin which is found in fallen angels and men together with the punishment following it are of an absolutely endless existance and will continew so long as god is to be god make sin either a god or a divine creature but how much this resembles the heresy imputed to the old manichees is left to their own judgment or they deny that god is ~~able~~ an intire consuming fire to sin because according to their pretence he either can or will not destroy it in most of the creatures and consequently represent him either an impotent or such a god who takes delight in sin and the punishment of it for what man will suffer that continually before his eyes whic is lothsome or an abomination to him if he has it in his power to remove it since god therefore has so earnestly declared in his word that all sin is an abomination unto him and that he takes no pleasure in the punishment of it yea that his end in sending his Son properly is utterly to destroy destroy sin and death and esentially to restore an eternal righteousness unto and in all men who all both sinned and died in adam So that as by the offence of one Judgment came upon all men to condemnation even so by the righteousness of one the free gift came upon all men to unto Justification of life it is evedent that all those who by their tenets hold that god will suffer sin and the punishment of death in and on his cretures to all endless eternity which by his almighty power he can will and has solemnly promised to destroy make the most true and holy god a live and hipocrite and conterary to his own plain words cacuse him of taking delight and pleasure in sin and the punishment of death depending thereon

Rom. 5. 18.

1808	Capt Henry Sopers Cr dt			
ye-24	by one bushel & half of Corn	0	4	6
December	by one bushel & peck of Corn	0	3	9
1809	by one bushel of Corn	0	3	0
ye-14				
Febry				

1808	Enos Sopers Cr dt			
ye-24				
Decembr	by one bushel & half of corn	0	4	6
1809	by one bushel of Corn	0	3	0
ye-27	by one peck of Corn	0	0	9
February	by one peck of Corn	0	0	9
	by one bushel of corn	0	3	0
	by one bushel of wheat	0	0	0
	by one bushel of wheat	0	0	0
	by half A bushel of wheat	0	3	0
	by half A bushel of wheat	0	3	0
	by three pecks of wheat	0	4	6
	by half A bushel & two tue quarts of wheat	0	5	3
		1	17	

1807	Athniel Juct or for weving		
28-1	to a birdseye blankit ———	0	7 0
January 5	to thirty Seven yards & half		
	of plain toe cloth ———	0	18 9
	to twenty ~~Six~~ yards of diaper—	1	6 0

55

1867
Jan-1
January

to My oxen three days	0	6	0
to my oxen too days	0	4	0
to my oxen one day	0	2	0
to my oxen one day	0	2	0
to my oxen one day	0	2	0
to my oxen one day	0	1	0
to my oxen half a day	0	1	0
to my oxen haf a day	0	1	0
to a horse to go to mill three times	0	0	6
to a to mill	0	1	0
to a horse to mill twise	0	1	0
to going to mill my self	0	1	0
to a horse to mill twise	0	1	0
to going to mill my self	0	1	0
to a horse to mill twise	0	1	0
to a horse to mill twise	0	3	0
to my oxen one day & calf			

1809	Enos Joynor Dr for weving			
ye 12	& a quarter			
August	to Sixteen yards of toe Cloth —	0	8	1
1809	to twenty eight yards & half			
ye 4				
October	of toe Cloth —	0	14	3

1810	Elisha fuller Dr for weving			
[illegible]	to Six yards & three quarters —	0	4	6
February	to a Short yees —	0	0	9

Enos Soper Crdt

by one bushel of wheat	0	8.	0
by half A bushel of wheat	0	4	0
by one pair of Speeclickles	0	4	0

57/

1810 ye 21 February	Samuel Stewart Dr to for wering to twenty yards fild with Cotton to thirteen yards & a half of toe Cloth	0 0	11 6	8 9

58/

$ 000 Dec April 11 1840 D

Cr Dec January 3 1840 D

$ 16 000

concerning the cristian Sabath.

Some say that from the resurrection of christ the sabath was changed from the seventh day to the first day of the week to prove this they turn to
1. cor. 16. 1. 2. Now concerning the collection for the saints as I have given order to the churches of galatia even so do ye upon the first day of the week let every one of you lay by him in store as god hath prospered him. that there be no gethering when I come. in
furthermore Some Say the first day is called the Scriptures the lords day and is to continue to the end of the world the christian sabath to prove they turn to
Rev. 1. 10. I was in the Spirit on the lors day &c.
where there is no mention made whither on the first or on the Seventh or on the third or fifth day of the week but to prove it was on the first day
Acts. 20. 7 they turn to and upon the first day of the week when the disciples came together to brake bread paul preached to them ready to depart on the morrow and continued his speech untill midnight. doth this proue the first dy of the week is come in place of the Seventh becauss paul desires the corinthians to lay Something by them in Store that day or because he break bread and continewed his Speech untill midnight: but without any further contriverse it is easyly made to apear that their is a change of the Sabath and a diferance betwen the Sabaths neder the law and the christian Sabbath as their is a differance between the law dispensasion and the dispensasion of the gospel
Heb. 7. 18. 12. for their is verryly a disannulling of the comandment going before for the weakness and unprofitableness thereof for the priesthood being changed there is made of nessessity a change of the law under the law they were commanded to keep the Seuenth day of the
Exo. 20. 8. 10. 11 week: as a Sabath unto the lord and were forbid. doing any work but Jesus healed the Impotant man had an infirmety thirty eigt years and bid him take up his bed and walk on the sabath day and
John. 5. 5 when he was reproved of the Jews he answered he that made me whole the Same said unto me take up thy bed and walk therefore the Jews perceuted Jesus and Saught to Slay him because he had done these things on the Sabath day but Jesus answered them my father worketh hither to and I work hear we find that Jesus did work on the Sabbath day and bids the man that was healed take up his bed and walk and he went through
Luke. 6. 1. Corn fields and his disciples plucked the ears of corn and did eat rubing them in their hands on the Sabath day was he not exampleery in all these things or was he gilty of a breach of the christian Sabath because he did work on the seventh day herein doth the differeuce betwean the Sabath of the law and the Sabath of the gospel apear as the Seventh day was a day of rest and contains a seventh part of time wherein they were to seas from all their labours but Six days they were to labovr and do all their work. So the christian Sabath is a day of rest and contains the. 7th. 1. 2. 3. 4. 5. 6. days which comprehends the whole time dureing every christians life and he hath not so much as one day to do his own work in. for he that is entered into his rest he also hath ceased from his own
Heb. 4. 10 works as god did from his for if ~~christ~~ any man be in
2. cor. 5. 16 christ, he is a new creture old things are pased. ~~be~~ away behold all things are become new old practises of dol etes worship & carnal ordenances with the old Sabbaths are pased away and new practises he worShips in Spirit and in truth and hath begun an ever lasting Sabath

CONFESSION OF FAITH. CONCERNING GOD.

And the true Saving knoledg of him

eph 4-6 there is one god who is a spirit and this is the
1.cor.8.4.6 Messadge which we haue heard of him and declared
1.John 4.24. unto the Saints that he is light and in him is no
1.John.1.5. darkness at all. there are three that bear reccord
John.1.7. in heauen the father Son and holy ghost and
John.10.38 these three are one the father is in the Son and the Son
17.10.11.5. in the father no man knoweth the son but the father
26. neither knoweth any man the father but the Son
Mat.11.27. and he to whomeSoever the Son will reveal him.
luke.10.22. the Spirit Sarcheth all things yea the deep things
1.cor.2.10. of god. for the things of god knoweth no man
but the spirit of god now the Saints haue not
the Spirit of the world but the Spirit which is of
god that they might know the things which are
freely give us of god for the comforter which is
the holy ghost whom the fathe Sends in Christs name
he teacheth them all things and bringeth all things to their
remembrance

THE unity of the Saints with christ

heb.2.11. he that Sanctifyeth and they who are sanctifyed are all
of one for by the exceeding great and precious promises
2.pet.1.4. that are given them they are made pertakers of the divine
nature because for this end christ prayed that all might
be one as the father in him and he in the father that
John.17. they also might be one in them and the glory which he
21.22.23. had gotten from the father he gaue them that they
might be one euen as the father and he is one christ in
the in the Saints and the father in christ that they might
be made perfect in one

UNIVERSAL LOVE AND grace to all redemtion is universal

John.3.16. God so loved the world that he gaue his only begot
1.John.4.9. ten Son that whosoeuer believeth on him Should not pe-
1.John.2. rish but haue everlasting life and in this was manifested
1.2. the love of god toards us because that god Sent his only
begotten Son. that we might live through him So that if
Heb.2.9. any man Sin we haue an advocate with the father
1.tim.2.6.4 Jesus Christ the righteous and he is the propisiation for
2.pet.2.9. our Sins and not for ours only but also for the Sins
John.3.17. of the whole world for by the grace of god he hath
John.12.46 tasted death for eury man and gave him Self a
Rom.5.18. ransom for all to be testifyed in due time willing all
men to be saued and to come to the knoledg of the truth
not willing that any Should perish but that all Should come
to repentance for god sent not his son into the world to
condemn the world but that the world through him
might be Saved and christ came a light into the world
that whosever believeth in him Should nol abide in darkness
therefore as by the offence of one Judgment came upon all
to condenation even So by the righteousness of one the
free gift came upon all men to Justifycation of life.

MAY ONE THAT HATH RECEIVED TRUE GRACE HAUE RESON TO FEAR HE MAY FALL

2. pet. 1. 10. Wherefore the rather brethren give diligence to make your calling and election Sure for if ye do these things ye Shall never fall:

1. Cor. 9. 27. but I keep under my body and bring it into Subjection least that by any means when I haue preached to others I my Self Should be a cast-away:

2. Tim. 4. 3. 4. for the time will come when they will not endure Sound doctrin but after their own lusts Shall they keep To themselves teachers hauing itching ears and they Shall turn away their ears from the truth and Shall be turned to fables:

1. Tim. 1. 18. 19. this charge I commit unto thee Son Timothy according to the pro phesies which went before on thee that thou by them mightest war the good war the good warfare holding faith in good Consience which Some hauing put away

2. Tim. 4. 10. Concerning faith haue I made Shipwrack for the loue of money is the root of all evil which while Some coveted

2. Tim. 2 17. 18. after they haue erred from the faith and pierced themselves through with many Sorrows and their word will eat as doth a canker of whome is hymenus and Philetus who concerning true faith haue erred Saying that the resorrection is past already and overthrone the faith of Some:

Rom. 11. 20. well because of unbelief they were broken of and thou Standest by faith be not high minded but fear: now

1. Tim. 4. 1. the Spirit Speaketh expresly that in the latter times Some Shall depart from the faith

2. pet. 3. 17. John 15. 6. ye therefore beloved seeing ye know these things before beware least ye also being led away with the erro of the wicked fall from your own Stedfastness: if any man abide not in me he is cast forth as a branch and is withered:

AUGHT MEN TO BE SUBIECT TO THE SIVEL AUTHORITY OR MAIESTATE.

IN ALL CASESES.

2. Sam. 23. 3. Rom. 13. 1. 2. 3. 4. 5. 1. pet. 2. 13. 14. 15. Rom. 23. 6. 7. mat. 22. 21. acts. 18. 19. 20. acts. 5. 27. 28. 29. 34. 35. 38. 39. Mat. 13. 27. 28. 29. 38. 39. 40. 41.

the god of israel Said the rock of israel Spak to me he that ruleth over men must be just ruleing in the fear of god: let every Soul be Subject to the higher powers for there is no power but of god the powers that be are ordained of god whosoever therefore resists the power resists the ordinance of god and they that resist Shall receive to them Selves damnation for rulers are not A terrow to good works but to evil will thou then not be afraid of the power do that which is good and thou Shalt haue praise of the same for he is the minister of of god to thee for good but if thou do that which is evil be afraid for he bareeth not the Sword in vain for he is the Minister of god a revenger to execute wrath upon him that doth evil wherefore ye must needs be Subject not only for wrath but also for consience Sake Submit your selves

WHAT IS THE CHURCH WHO IS THE HEAD OF THE CHURCH WHAT KIND OF PERSONS MAKE THE CHURCH

1. tim. 3. 15. But if I tarry long. that thou mayest know how thou ought-
to be have thy self in the house of god which is the church of
the living god the piller and ground of truth:
Col. 1. 13 Who hath delivered us from the power of darkness and hath
19. translated us into kingdom of his dear Son and he is the
head of the body the church. from which all the body by joints
and bands having nourishment ministred and knit together:
increaseth with the increase of god:
Eph. 4. 8. Wherefore he saith when he assended upon high he led cap-
11, 12. tivity captive and gave gifts unto men and he gave some a-
postles and some prophets and some evangelists and some pas
tors and som teachers for the perfecting of the Saints:
1. cor. 1. 2. them that are sanctifyed in christ Jesus. and the lord added
acts. 2. 47 to the church daily such as should be saved:
The elders which are among you I exhort who am also an el-
der. and a witness of the sufferings of christ and also a-
1. pet. 1. partaker of the glory, which is among you taking the over sight
2. 3. thereof not by constraint but willingly not for filthy lucre
but of a ready mind neither as being lords over gods
heritage but being ensamples to the flock:
Tit. 1. 7. A bishop must be ~~holy~~ blameles as the Steward of god.
8. 9. Not self willed nor soon angry not given to wine
no striker not given to filthy lucre but a lover of hos-
pitality a lover of good men sober just holy temperate
holding fast the faithful word aske hath been taught
that he may be able by sound doctrin both exhort and to
convince the gainsayers
Acts. 20. 28. Take heed therefore to your selves and to the flock over
which the holy ghost hath made you overseers to feed
the church of god

christ hath oppinted rulers to rule in the church not by constraint but of a ready mind

The elders are not to lord it over the flock but to set good examples

A bishop must be Sober Just and holy and temperate

bishops are to ~~be~~ take heed to themselves an to the flock

HOW TEACHERS AUGHT TO MINISTER IN THE CHURCH

2. pet. 4. 10. 11. As every man hath received the gift even So minister the same one to anther as good Stuards of the manifold grace of god if any Speak let him speak as the orricles of god if any man ministers let him do it as of the ability which god giveth that god in all things may be glorifyed through jesus christ:
1. Cor. 14. 29. 30. 31. 32. let the prophets two or three and let the ~~rest~~ other Judg if any thing be revealed to another that seteth by let the first hold his peace
for ye may all prophsy one by one that all may learn and all may be comforted
2. Cor. 2. 13. and the Spirits of the prophets are Subject to the prophets
allso we Speak not the words which mans wisdom teacheth but which the holy ghost teacheth:
Acts. 2. 4. and they were all fill.d with the holy ghost and began to Speak as the Spirit gave them ullerance

CONCERNING THE RESORECTION OF THE DEAD

Acts.	their shall be a resorrection of the dead both of the just and unjust" :	24	15	
John.	they that have done good unto the resorrection of life and they that have done	5	9	
1 Cor.	evil unto the resorrection of damnation			
	flesh and blood cannot inherit the kingdom of god neither doth corruption	15	37	38
	inherit incorruption nor is that body sown that shall be but god gives it a body	42	43	44
	as it has pleased him and to every his own body it is sown in corruption			
	it is raised in incorruption it is sown in dishonour it is raised in glory			
	it is sown a natural body it is raised a Spiritual body			

concerning babtism

Eph.	one lord one faith one babtism which doth also now save us	4	5	
	not the puting away of the filth but the answer of a good			
1. pet.	conscience towards god by the resorrection of jesus christ	3	21	22
matt.	for jhon indeed baptized with water but christ with the holy			
Rom.	gost and with fire therefore as many as are babtized into	3	1	
	jesus christ are baptized into his death and are buried with	6	24	
gal.	him by babtism into death that like as christ was raised up	3	27	
	from the dead by the glory of the father even so they also			
	Should walk in Newness of life			

THE INWARD MANIFESTATION OF CHRIST

jsa.	God dwelleth with the Contrite and humble in Spirit	57	15	
	for he said he will dwell in them and walk in them			
	and if any man hear his voice and open the door			
	he will come unto him and Sup with him and he			
	with him and therefore ought we to examine our			
	Selves and prove our own Selues knowing how that			
	Christ is in us except we be reprobates for this is			
	the ritches of the glory of the mistry which god would			
	Make known among the gentiles christ in you the hope of glory			

THE LIGHT THAT INLIGHTNETH EVRY MAN.

Col.	the gospel was preached to every creature under	1	23	
Rom.	heaven which gospel is the power of god unto Salvation			
	to every one that believeth and if it be hid it is	1	16	
2. cor.	hid to them that are lost in whom the god of	4	3	4
	this world hath blinded the minds of them which			
	believe not least the light of the glorious gospel			
john.	of christ Should Shine unto them and this is the	3	19	
	condemnation that light is come into the world and			
	and men love darkness rather than light because	1	9	
john.	their deeds are evil and this was the true light			
	which lightneth every man that cometh into the world			
Eph.	by which all things that are reprovable are made ma	5	11	
	nifest for whatsever maketh manifest is light and they			
	that walk in the light as christ is in the light have fellow			
1. john.	Ship one with another : that which we have seen and	1	3	
	heard declare we unto you that ye also may have fellow			
	Ship with us and truly our fellowShip is with the fa			
1. cor.	ther and with his Son jesus christ : A manifestation of	12	7	
	of the spirit is given to every man to profit withal			
tit.	for the grace of god that brings Salvation hath apeared	2	11	12
	to all men teaching us that denying ungodliness and			
	Worly lusts we Should live Soberly Rightously and godly			
hebr.	in this present world : the word of god is quick and power-	4	12	
	ful and Sharper than any twoedged Sword peirceing even			
	to the deviding a Sunder of Soul and Spirit and of the			
	joints and marrow and is a discerner of the thoughts and			
	intents of the hearts : js that more Sure word of prophesy			

THE GLORYOUS NAMES OF THE BLESSED

SON OF GOD

Isa.	And his name shall be called wonderful counseller the mighty god the first.	9	5	
Col.	born of every creature who being the brightness of his glory and the ex-	1	15	
Heb.	press ymage of his person and his name is called the word of god in him	1	3	
Rev.	dweleth all the fullness of the god head bodily	19	13	

THE BEING OF CHRIST FROM THE BGINING

		1	2	3
John.	In the begining was the word and the worod was with god and the	5	2.	
Mich.	word was god and the Same was in the begining with god all			
	things were made by him and with out him was not any thing	3	9	
Eph.	Made that was made whose goings forth have been fom of old	2	16.	
phil.	from everlasting who being in the form of god thought it no robery	9	6	
Isai.	to be equil with god and in him are hid all the treasures of wisdom	9	15	
Col.	and knoledge	1	3	
heb.		1	13	
rev.		19	9	
col.		2	3.	
Col.		2		

CONCERNING THE SCRIPTURES AND RULE

AND GUIDE OF CHRISTIANS.

Rom.	But ye are not in the flesh but in the Spirit if so be the Spirit of god	8	9	14
	dwell in you now if any man have not the Spirit of christ he is none of			
	his for as many as are led by the Spirit of god they are the Sons of god			
1. John.	but the anoinling which ye have received of him abideth in you and ye	2	27	
	need not that any man teach you but the same anointing teacheth you			
	all things and is truth and is no lie: and even as it hath taught you			
Thes.	ye Sall abide in him but as toucing brotherly love ye need not that	4	9	
	I write unto you for ye yor selves are taught of god to love one			
	another: for this is the covenant that I will make with the house	8	10	11
Heb.	of israel after those days Saith the lord I will put my laws into their mind			
	and write them in their hearts and I will be to them a god and they Shall be			
	to me a people and they Shall not teach every man his neighbour and			
	euery man his brother Saying know ye the lord for all Shall know me			
John.	from the least to the greatest: and they Shall all be taught of god	6	45	
John.	And I will pray the father and he Shall giue you another comforter	14	16	17
	that he may abide with you for ever even the Spirit of truth			
	whom the world cannot receiv because it seeth him not neither			
	knoweth him. but ye know him for he dwelleth with you and Shall			
Rom.	be in you: for whatsoever things were written afore time were	15	4	
	written for our larning that we through patience and comfort of			
2. Tim.	the Scriptures might have hope thou hast known the holy Scriptures	3	15 16	17
	which are able to make the wise unto Salvation through faith			
	which is in christ Jesus all Scripture is given by inspiration of			
	god and is profitable for doctrin for reproof for correction for			
	instruction in righteousnes that the man of god may be perfect			
	throughly furnished unto good works knowing this first that no pro-	1	20	21
2. pet.	phesy of the Scriptures is of any private interpetation for provesy			
	came not in old time by the will of men but holy men of god Spake			
	as they were moved by the holy gost: Search the scriptures for in	5	39	
John.	ye think ye have eternal life and they are they which testify of me			
John.	do not think tha I will accuse you to the father their is one that accuseth you	5	45 46	47
	even moses in whom ye trust for had ye believed moses ye would			
	have beleived me for he woote of me but if ye beleive not his wri	3	16	
2. pet.	ting how Shall ye believe my words: In which are some things hard			
	to be understood which they that are unlarned and unstable			
	wrest as they do also the other Scriptures unto their own-			
2. pet.	destruction: we have also a more sure word of prophesy	1	19	
	whereunto ye do well that ye take heed as unto a light that			
	Shineth in a dark place until the day dawn and the day star			
	arise in your hearts			

CHRIST REQUIRS PARFECT OBEDIENCE

Matt-	be ye threfore perfect euen as your Father which is (in heauen is) parfect	5	48	
1. John.	for this is the law of god that we keep his commandments	5	3	
	and his commandments are not greivous: what Shall we say then			
Rom.	Shall we continue in Sin that grace may a bound god for bid: what then	6	1	2
	Shall we sin because we are not under the law but under grace god			
Rev.	for bid: Blessed are they that do his commandment that they may	22	14	
	haue Rigt to the tree of life and may enter in through the gates			
Matt.	into the city: Not every one that Saith unto me lord lord Shall enter into	7	21	
	the kingdom of heauen but he that doth the will of my father			
1 John.	which is in heaven: he that Saith I know him and keepeth not	2	4	
	his commandments is a lira and the truth is not in him			
1 Cor.	Circumcision is nothing and Uncircumcision is nothing but			
	but the keeping of the Commandments of god	7	19	
1 John.	if ye know these thing hapy are ye if ye do them	13	17	
EPH.	for we are his wrkmanship created in christ jesus unto good	2	10	
	Works which god (hath) before ordained that we Should walk in them			
HEBR.	and being made perfect he became the author of eternal	5	9	
	Salvation unto all them that obey him:			
Rom.	let not sin therefore reign in your mortal body that ye Should	6	12	
	obey it in the lusts thereof: but if thou will enter into life	19	17	
MATt.	keep the commandments if ye keep my commandments ye Shall			
	a bide in my love			

e

IN OBEDIENCE IS RQUIRED FAITH

AND WORKS.

Heb.	faith is the Substance of things hoped for the euedence	11	1	6
	of things not Seen: without faith it is imposible to pleas god.			
Gal.	for in christ Jesus neither circumcision auaileth any thing nor	5	6	
	uncircumcision but faith which worketh by love			
James.	but wilt thou know o vain man that faith with out works is dead	2.	20	24
	ye see then how that by works a man is Justifyed and not by faith only			
JAMes	for as the body without the Spirit is dead So faith without works is dead also.	2	26	
rom.	by the deeds of the law there Shall no flesk be Justifyed: nor yet by the	3	20	
tit.	works of righteousness which we haue done but acording to his			
	mercy we are Saved by the washing of regeneration and renew	3	5.	
	ing of the holy gost			
1. cor. 6. 11.	but ye are washed but ye are Sanctified but ye are Justified in the name of the ~~lo~~ lord Jesus and by the Spirit of our god			

Rom. 8. 13. tit. 3. 8. Rom. 2. 6. 7. 2thess. 1. 5. Heb. 10. 35.
Rev. 22.
14.

WAS THE GOSPEL PREACHED BEFORE CHRISTS APEARENCE IN TH FLESH

he is the lamb that was Slain from the foundation of the world
Hebr. for unto us was the gospel preached as well as unto them but the 4 2 3
word preached did not profit them not being mixed with faith
in them that hard it al though the works were finished from the
1. cor. foundtion of the world: Moreover brethren I would not that ye Should 10 1-2 3-4
be ignorent how that all our fathers were under the cloud and all pas
Sed throug the Sea and were all babtized unto moses in the cloud.
and in the Sea and did all eat the same Spiritu meat and did all drink
the Same Spiritual drink for they drank of that Spiritual rock that follow-
1. pet. ed them and that rock was christ: of whic Salvation the prophets have en 10 11 12
quired and Searched deligently who proficied of the grace
that Should come unto you Searching what or what manner of
time the Spirit of christ which was in them did signify when it
testifyed beforehand the Sufferings of christ and the glory that
Should follow unto whome it was revealed that not unto themselves
but unto us they did minister the things which are now reported
unto you by them that have preached the gospel unto you with the
holy gost Sent down from heaven which things the angels desire to look
look into: By the above metioned it plainly apears that the Spirit
of christ which was in them which is the gospel signifyed a redeemer
to come who Should be to them righteousness and redemtion who 33. 14 15
Jer. beleive on his name behold the days com saith the lord that I will perform
that good thing which I have promised unto the house of israel
and to the house of Judah: in those days and at that time will
I cause the branch of righteousness to grow up unto david and he
Shall excecute Judgment and righteousness in the land but till
then who Shall answer the demands of the law for Sin is a
transgression of the law thus Sait the law that Soul that
Sins Shall die and what Soul is their that hath not Sinned
and what Shall a man give in exchange for his Soul
Isai. hear ye the word of lord ye rulers of Sodom give ear unto the law of our 1 — 10-to-13
god ye peple of gomorrah to what purpus is the multitude of your
Sacrifices unto me Saith the lord I am full of the burnt offer
ings of rams and the fat of fed beasts and I delight not in
the blood of bullocks or of lambs or of he goats when ye com to apear
before me who hath required this at your hand to tread my
courts bring no more vain oblations incense is an abomination
unto me Justis cries for Satisfaction the law requrs blood and
who is he that can burst the Strong bands of the law that con
fines in death but lion of the tribe of Judah who lossed the Seven
Seals when no man in heaven or in earth or under the earth
could prevail but he

CHRIST HATH APEARED IN THE FLESH 14

John. the word was made flesh for he took not on him the nature of
Angels but the Seed of abraham being in all things made like
Hebr. unto his brethren touched with a feeling of our infirmeties and 2 16 17
in all thing tempted like as we are yet with out Sin. 4 15
Hebr. he died for our Sins according to the Scriptures and he was
buried and he rose a gain the third day according to the 15 3 4
1. cor. Scriptures

THOSE UNDER THE LAW THAT DIED

IN FAITH

RECEIVED NOT THE PROMIS

AND WHY

HEB.	the holy gost this Signifying that the way into the holyest of all.	9	8	10
	Was not yet made manifest while as the first tabernacle			
	was yet Stading: whic Stood only in meats and drinks and			
	and divers washings and carnal ordinaces impos Sed on them			
	untill the time of reformation	10	3	4
Heb.	but in thos Sacrifises there is a remembrance again made of			
	Sins every year: for it is not possible that the blood of bools and			
	of goats Should take away Sins			
Heb.	for the law hawng a Shadow of good things to come had not the	10	1	
	very Image of the thing can never with the Sacrifices which			
	they offere year by year continually make the comers there			
Heb.	unto parfect: Those that died in faith receiued not the promis	11	13	40
	god hawing Some better things for us that they with out us Should			
	not be made perfect			
HEB.	and for this cause ~~he~~ he is the mediator of the new testament that by	9	15	16
	means of death for the redention of the transgressions that were			
	under the first testament they which are called might receive the			
	promis of eternal inhritance			
	for where a testament is there must also of necesity be the death of the			
	testato for a testament is of force after men are dead otherwise			
	it is of no Shrength at all while the testator liveth			
1. pet.	for this cause was the gospel preached also to them that are dead	4	6	
	that they might be judged according to men in the flesh but live			
	but live according to god in the Spirit			
1. pet.	Speaking of christ who verily was fore ordained before the	1	20	
	foundtion of the worlde but was manifest in these last times			
1. pet.	being put to death in the flesh but quickned in the Spirit	3	18	19
	by which also he went and preached unto the Spirits in			
HEB.	prison: for the law made nthing perfect but the bring-	7	19	
	ing in of a beter hope did by the which we draw nigh to			
	god the better hope is the gospel which is the power of god			
	unto Salvation to every one that beleiveth who are obedient			
	to the truh which is in christ Jesus the dear Son of god			

THOSE UNDER THE DISPENSATION.

OF THE GOSPEL.

RCEIVE REDEMION HEAR IN THE BODY IF.

THEY BELIEVE

John. 11. 25. / John. 17. 3. — christ is the resorrection and the life and this is life eternal that they might know thee the ~~king~~ only true god and jesus christ whom thou hast sent

John. 14. 6. — Jesus saith I am the way and the truth and the life no man cometh unto the father but by me

John. 5. 24. — He that heareth my word and believeth on him that Sent me hath ever everlasting life and Shall not com into condemnation but is passed from death unto life

John. 14. 21. 23. — he that hath hath my commandments and keepeth them he it is that loveth me and he that loveth me Shall be loved of my father and j will love him and will manifest my Self to him.
if a man love me he will keep my words and my father will love him and we will com unto him and make our abode with him.

1 John. 5. 3. — for this is the love of god that we keep his commandments

John. 14. 24. — he that loveth me not keepeth not my Sayings.

1 John. 2. 3. 4. 5. — hereby dowe know that we know him if we keep his commandments; he that Saith j know him and keepeth not his commandments is a liar and the truth is not in him. but whoso keepeth his word in him verily is the love of god perfected: hereby know we that we are in him

1 John. 5. 20 — and we know that the Son of god is com and hath given an understanding that we may know him that is true and we are in him that is true even in his Son Jesus Christ this is the true god and eternal life.

Morgan

Morgan

Dennis Morgan

Dennis Morgan

CONCERNING THE comforter WHICH IS THE HOLY GOST

John.14. 14.15.16. 17. If ye Shall ask any thing in my name I will do it: if ye love me keep my commandments;
And i will pray the HIS — of fis father and he Shall give you another comforter that he may abide with you for ever: even the Spirit of truth whom the world cannot receiv because it seeth him not neither knoweth him but ye know him. for he dwelleth with you and Shall be in you:

John.16.7. 8.9.10.11. It is epedient for you that i go away for if i go not away the comforter will not com unto you but if i depart i will send him unto you and when he is com he will reprove the world of sin and of righteousness and of judgment:
of sin because they believe not on me of righteousness because i go to my father and ye see me no more. of Judgment because the prince of this world is judged;

13. When he the spirit of truth is com he will guide you into into all truth;
for he Shall not speak of himself but whatsoever he Shall hear that Shall he speak and he will Shew you things to com.

14. he Shall glorify me for he Shall receiv of mine and Shall Shew it unto you;

John.14. 26. he Shall teach you all things and bring all things to your remembrance whatsoever i have Said unto you;

The guilt of the wicked is without excuse because of the coming and speaking of christ.

John. 3. 19. and this is the condemnation that light is com into the world and men love darkness rather than light because their deeds ~~are evil~~ were evil

John. 15. 22. 24. If i had not com and Spoken unto them they had not had Sin but now they have no cloak for their Sins. If i had not done among them the works which none other man did they had not had sin but now they have both Seen and hated both me and my father.

John. 9. 41. Jesus Said unto them if ye were blind ye Should have no Sin but now ~~we~~ ye Say we See therefore your Sin remaineth

John. 5. 40 and ye will not com ~~unto~~ to me that ye might have life

42. but i know you that ye have not the love of god in you

vers. 38. and ye have not his word abiding in you for whome he hath Sent him ye believe not

John. 8. 21. and ye Shall Seek me and Shall die in your Sins whether i go ye can not com.

41. ye do the deeds of your father.

ans. we be not born of fornication we have one father even god

42. answ. if god were your father ye would love me

44. ye are of your father the devil and the lusts of your father ye will do.

47. he that is of god heareth gods words ye therefore hear them not. because ye are not of god.

to the lord he is becom heir to the kingdom
Joint heir with Jesus christ he hath put on the new
man which is renewed in knledg after the immage
of him that created him and which after god is
created in righteousness and true holyness Hail.
~~hail~~ happy man blessed and highly favoured of
God peac~~e~~ here is no danger no mor Sepera
tion be twen god and thy soul being born
again nt of corruptable seed but of incorruptable
by the word of god which liveth and abideth forever
glory in nothing Save in the cross of the lord Jesus christ
by whome the world is crucifyed unto thee and thou
unto the world for in christ Jesus neither Circumcision
availeth any thing nor uncircumsision but a new creature
he that Sanctifieth and they who are Sanctified are
all of one thou art made partaker of the divine
nature old Jerusalem is pased away with all its tipes
and Shadows which was not able to make the comers
thereunto parfect which Stood only in meets and drinks
and divers washings and carnal ordinances imposed
on them untill the time of reformtion the gospel day
and dispensasion wherein all things are pure unto
him that is pure his life is a day of holy-ness
and this is the christian Sabath

I further more Shall continew my discorse upon
this Subject and be so ingenous with him into whos
ever hands these lines may fall as to bring in the
objections where with the adversaries to this doctrin
do object as I have in the above mentioned in Some measure
but I Shall be more perticular in this place in order for the
Satisfaction of the reader I Shall bring down the objections
above melioned with divers other objections and Set them
down in order one after another and answer them ac-
cording to the ability that god hath given me

objec objection first Mat. 19. 17. but if thou will enter into
life keep the Commandments these are the expres
wrds of our lord and master Jesus Christ and con-
sequently we are commanded to keep the Seventh day a Sa
bath holy unto the lord Exod. 20. 8. 10. 11. Remember.
the Sabath day to keep it holy but the Seventh day is
the Sabath of the lord thy god. in it thou Shalt not
do any work thou nor thy Son nor thy daughter
thy man Serrean nor thy maid Servant nor thy cat
tle nor thy Stranger that is wilhin thy gates for in
Six days the lord made heaven and earth the
Sea and all that in them is and rested the Seventh
day wherefore the lord blessed the Sabath day and
hallowed it.

Ans. as to the first Mat. 19. 17. but if thou wilt enter
into life keep the Commandments we know if we ~~know~~
keep his Commandment we Shall abide in his love
1 Jhn. 2. 3. 4. and hereby do we know that we know him if we kep his
commandments he that Saith I know him and kepeth
not his commandments is a lire and the truth is not in him.
again as to that of exod. 20. 8. 10. 11. I acknoledg it
a Command of god and a duty incomben upon
all people to keep the day holy but not after the
Same manner and Strictness as to outward appearance
according to the requirments of the law but according
as the gospel requires us to keep that and all other
days of the week holy as that day. according to the
apostles words titus. 1. 15. 16. unto the pure all things
are pure but unto them that are defile and unbe
lieving is nothing pure but even their mind and
Consience is defiled they profes that they know god
but in works they deny him being abominable
and disobedient and unto every good work reprobate
there is no ma that can keep the day holy but he
that is holy: holy acts are the proppet business for ho
ly days but holy acts do not consist in persons
unregenerate though unregenerae persons may
act tha. that in it Self is jest and good but in them it
Rom. 14. 23. is Sin for whatsoever is not of faith is Sin
1 Cor. 1. 14. the natural man receiveth not the things of the Spirit of god
for they are foolishness unto him neither Can he know them
because they are Spiritually discerned

66/obj-2. Secondly Another Objection which they draw from. Isa. 56. 2. 4. 6. 7. Blessed is the man that doth this and the Son of man that layeth hold on it that keepeth my Sabath from polluting it and keepeth his hand from doing any evil for thus Saith the lord unto the eunuchs that keep my Sabaths and chuse the things that please me and take hold of my Covenant
~~also~~ also the Sons of the Stranger that join themSelues to the lord to Serve him and to love the name of the lord to be his Servants every one that keepeth the Sabath from polluteing it and taketh hold of my covenant even them will I bring to my holy mountain and make them joyful in my house of prayer their burnt offerings and their Sacrifices Shall be accepted upon mine alter for mine house Shall be called an house of prayer for all people

Ans.

I.

WHAT WAS THE CONDITION OF MAN IN THE FALL.

Man in the fall was wholly destitute of any thing that was good being drove out from the garden from the presents of the lord cheribims and a flaming Sword which turned every way being placed to keep the way of the tree of life now man became having lost the immage of god wholly insuffisient of himself to do any thing that was good not so much as to have one good thougt accordind to the Scriptures. gen. 6.5 and god saw that the wickedness of man was great in the earth and that every emagination of the thoughts of his heart was only evil continually

2 Cor. 5. 17. 1 Cor. 2. 14. tit. 1. 15. Rom. 5. 15. 18. luke. 19. 10.

2.

Q. did god leave all mankind finally to perish in that most deplorable condition

God who is the saviour of all men for his own glory. promised Saying the Seed of the woman Should bruse the Serpants head. and again to abraham in thy Seed Shall all the ~~families~~ nations of the earth be blessed. and when the promist Seed was Come that was to bruse the Serpants head and in whom all the nations of the earth were to be blessed these are the tidings of the angel of the lord to the Shepherds. for behold I bring you good tidings of great joy which Shall be to all people for unto you is born this day. in the city of david. a saviour which is christ the lord and a multitude of the heavenly host praising god and saying glory to god in the highest and on earth peace good will towards men.

gen. 3. 15. gen. 22. 18. luke. 2. 10 11.

3.

Q. Here is a promis of a blesing to all nations but doth it extend to every person of all nations.

but we See jesus who was made a little lower than the agels. for the Suffering of death crowned with glory and honour that he by the grace of god Should tast death for every man.

and if any man Sin we have an advocate with the father Jesus christ the righteous and he is the propitiation for our Sins and not for ours only but also for the Sins of the whole world.

I exhort therefore that first of all Supplication prayers intercessions and giving of thanks be made for all men. for this is good and acceptable in the Sight of god our Saviour who will have all men to be Saved and to come to the knoledg of the truth who gave him Self a ransom for all to be testified in due time.

Heb. 2. 9. 1 John. 2. 1. 2. 1 tim. 2. 3. 4. 6.

ques. what do we understand by this blessing. in whome all the nations of the earth were to be blessed is it Spirittual and do unregenerate persons receive Saving grace

Rom. 11. 29. Cor. 12. 7. the gifts and calling of god are without repentance but the manifestation of the Spirit is given to every man to prophet withall

Ron. 5. 15. for if through the offence of one many be dead much more the grace of god and the gift by grace which is by one man Jesus Christ hath abounded unto many: therefore as by the offence of one Judgment came upon all men to condemnation even so by the righteousness of one the free gift came upon all men unto Justification of life.

John. 3. 17. for god Sent not his Son into the world to condemn the world but that the world through him might be Saved.

John. 12. 46. 47. I am come a light into the world that whosoever believeth in me Should not abide in darkness and if any man hear my words and believe not i judg him not for i came not to judg the world but to Save the world

Tit. 2. 11. the grace of god that brings Salvation hath appeared to all men teaching us that denying ungodlyness and worldly lusts we Should live Soberly Righteously and godly in this present world.

Rom. 10. 6. 7. 8. Say not in thine heart who Shall ascend into heaven that is to bring christ down from above: or who Shall descend into the deep that is to bring up christ again from the dead; but what Saith it the word is nigh in thy mouth and in thy heart that is the word of faith which we preach.

luke. 17. 20. 21. the kingdom of the kingdom of god cometh not with observation. Neither Shall they say lo hear or lo there for behold the kingdom of god is within you

ques. Is This general and universel grace of god that brings Salvation and the manifestation of the Spirit that is given to every man to prophet withall Salvation to all or is there a fallin from the grace of god

Ans. we are all universelly redeemed from that lost undon State and condition of man in the fall and brought into a capasity whereby we may be eternally happy by the kingdom of god which is within us which is christ in you the hope of glory whereby he led captivity captive and gave gifts unto men he is the gift and he the giver blessed be god for his unspeakable gift.

Col. 27. 28. all though we are restoreed by the grace of god Sofar as to receive light yet if we abide not in the light it becoms our condemnation.

John. 3. 19. and this is the condemnation that light is come into the world and men love darkness rather than light because their deeds are evil.

2. Cor. 2. 15. 16. for we are unto god a Sweet Saviour of christ in them that are Saved and in them that perish. To the one are a Savour of death unto death. and to the other the Savour of life unto life

Matt. 7. 21. 24. Not every one that Saith unto me lord lord Shall enter into the kingdom of heaven but he that doth the will of my father which is in heaven. therefore whosoever heareth these Sayings of mine and doth them i will liken him unto a wise man which built his house

John. 13. 17. upon a rock if ye know these things happy are ye if ye do them

Ques. Is this universel light and grace from which we may fall real True evanjelical faith or is their that grace that brings Salvation without faith. is it possible for aman to have Saving grace without faith in christ what is this grace

this light and Spiritual gift is that. that brings faith and is Saving ~~whether~~ in its own nature whether a ma hath faith or not it is the life which was in jesus which is
John. 1. 4. 9. the light of men for in him was the the life and and the life was the light of men that was the true light which lighteth every man that cometh into the world
John. 1. 5. and the light Shineth in darkness and the darkness Comprehended it not our not belieing in the light hindereth not the ligt from being light in it Self or in us though we cannot comprehend it.

we may hinder our Selves from the light of the Sun by Shuting our eyes but can not keep the Sun from Shining
So we may hinder our Selves from being benifited or being eternally made happy by Jesus Christ
but that doth nt make out that wehave not every one of us a Sufficient measure of grace: because that grace that brings salvation is certainly able to save for there in is the righteousness of god
Rom. 1. 17. revealled
tit. 2. 12. teaching us that denying ungodlyness and worlly lusts we should live Soberly righteously and godly in this present world:

The Van Buren Fremont

New Orleans Lance

George Morgan Ames

ABOARD

The general cause of security in Sin

what can he do that ventures to continue in sin
he can not defy divine wrath that is nat in man
he can not acquiess wunder the terror of its consequence
he must therefore presume on divine mercy
if know my Self worthless yet earth pours its blessings
if I know my Self worthles yet heaven buys me with
its blood what is to be feared what is not to be hoped
from Such a god be my crimes what they will Some yet
unrevealed expedient will be found for my Safty
for god is love
thus a man may reason and cite Scripture to his ruin
and make the recies of god fatal to his Sout
god is love and therefore what that with many may least expect—
therefore god is terrible
Why is the love of god terrible O is not that love most terribele
which tells we are in danger of being eternally undone
and this lave tels us so
this love is Such as to give us encrragemnt and Support in every
thing but Sin but not under the cloud of unrepented guilt
our Salvation we must work out. wishing and willing will not
bring it hoping and confding will not procure it it will not
com by chance nor by gift merely except it is worked
out for faith with out works is dead
for with out Gusin the constituted order of things heaven
is unable to do it its almighty hand is ~~used~~ as it were
tied up by its own decree pardoned be the word so bold
there is impotence in heaven nor is it bold when explained
for impotence when voluntary is no impeachment of power
there is no Such thing as a trile on earth can any thing be a trifle that
hath an efect eternal time to man is in Some respects
a more Serious Season than eternity eternity to him is absolutly
the creature of time. time that trifle which he throws away.
ordains his fate
euery moment is immortal every moment ~~is~~ Shall return
and lay its whole freight nothing lost its every whisper every thought be-
fore the throne of him who Sent it to man on that commission
and commands it back at the Stated day to make its report
to be registered in eternity for the perusal of angels and the Justi-
fication of their king

OF JUSTIFYCATION BY FAITH AND NOT BY WORKS THEY THAT ARE SO JUSTIFYED LIVE NOT IN -- SIN

Gal. 5.1. Stand fast therefor in the liberty wherewith christ hath made us
2.3.4. free and be not intangled again with the yoke of bondage:
6. Behold I paul say unto you that if ye be circumcised christ shall profit you nothing:
for I testify again to every man that is circumcised that he is a debt or to do the whole law:
Christ is becom of none effect unto you whosoever of you are justifyed by the law ye are falen from grace:
for in Jesus christ neither circumcision availeth any thing nor uncircumcision but faith which worketh by love:
16. — this I say then walk in the Spirit and ye shall not fulfil the lusts of the flesh:
17. — for the flesh lusteth against the Spirit and the spirit against the flesh and these are conterary the one to the other so that ye cannot do the things that ye would:
18. but if ye be led by the Spir ye are not under the law:
24. they that are christs have crucifyed the flesh with the affections and lusts:
2 Cor. 13. Examine your Selves whether ye be in the faith prove yor
5. own Selves know ye not your own selves how that Jesus christ is in you except ye be reprobates:
1. Cor. 6. what know ye not that your body is the temple of the holy
19.20. gost which is in you which ye have of god and yeare not your own:
for ye are bought with a prise therefore glorify god in your body and in yor Spirit which are gods:
1. Cor. 3. know ye not that ye are the temple of god and that the Spirit of
16.17. god dwelleth in you:
if any man defile the temple of god him shall god destroy for the temple of god is holy which temples ye are:
Mat. 7. a good tree cannot bring forth evil fruit neither can a
18. corrupt tree bring forth good fruit:
Rom. 14.23. Whatsoever is not of faith is Sin:
1 Cor. 12. 3. No man can say that Jesus is the lord but by the holy gost
2 Cor. 6.16. what agreement hath the temple of god with Idols for ye are the temple of the living god as god hath said I will dwell in them and walk in them and I will be their god and they shall be my people: A remark on the. 4. 5. and. 6. of cor. the 2 book
1. Cor. 9.20. unto the Jews paul became a Jew he was made all things
22. to all men:
2. Cor. 13. Examin your Selves whether ye be in the faith prove
5. your own Selves know ye not your own Selves how that Jesus christ is in you except ye be reprobates:
2 Cor. 10. for the weapons of our warfare are not carnal but
4. mighty through god to the pulling down of Strong holds
5. casting down imaginations and every high thing that exalteth it self against the knoledg of god and bringing into captivity every thought to the obedience of christ:
Gal. 2. for I through the law am dead to the law that I might
19.20. unto god I am crucifyed with christ nevetheless I live yet not I but christ liveth in me and the life which
21. I now live in the flesh I live by the faith of the Son of god who loved me and gave himself for me:
I do not frustrate the grace of god for if righteousness came by the law then christ is dead in vain:

CONCERNING Baptism

There is but one baptism as their is but one lord and one faith. this one baptism which is the baptism of christ is not the washing with or diping in water but a being baptised with the Spirit.
The baptism of John was but a figure of this and therefore as the figure to give place to the substance though the Substance continue yet the figure Seaseth.
That their is but one baptism needs no other proof than the words of the text Eph. 4. 5. One lord one faith one baptism where the apostle positively affirms that as there is but one body one Spirit one faith one god So their is but one baptism.
whosoever he is that pertends to baptise one with water in the name of the father Son and holy gost and at the Same Time acknoledges he doth not neither can baptis with the holy gost.
he pretends to do that which at the Same time he owns he can not do

Rom. 2. 28. He is not a ~~Jew~~ Jew which is one outwardly neither is that circumcision which is outward in the flesh:
29. but he is a Jew which is one inwardly and circumcision is that of the heart in the Spirit. and not in the letter whose praise is not of men but of god.
Rom. 9. 6. Not as though the word of god hath taken none effect for they are not all israel which are of israel:
8 that is they which are the children of the flesh these are not the children of god
Jam. 2. 19. 20. thou believest that there is one god thou dost well. the devils also believe and tremble:
but wilt thou know o vain man that faith without works is dead:
Jam. 2 14. what doth it profit my brethren though a man Say he hath faith and have not works can faith Save him:
gal. 5. 6. for in Jesus christ neither Circumcison availeth any
tit. 3. 5. thing nor uncircumcision but faith which worketh by love:
not by works of righteousness which we have done but according to his mercy he Saved us by the washing of regeneration and renewing of the holy gost:

THE WORD MANIFESTED TO THE APOSTLES THROUGH. AND HOW THEY PREACH'D. AND AFTER WHAT.

MANNER.

tit. 1. 2. 3. In hope of eternal life which god that cannot lie promised before the world began:
but hath in due times manifested his word through preaching which is committed unto me according to the commandment of god our Saviour:

gal. 1. 11. but I certify you brethren that the gospel which was preached of me is not after man:
12. for i neither received it of man neither was i taught it:
but by the revelation of jesus christ:

1 Cor. 2. 4. and my preaching was not with inticeing words of mens wisdom but in demonstration of the Spirit and of power:
5. that yor faith Should not stand in the wisdom of man but in the power of god:

Rom. 10. 8. the word is nigh thee even in thy mouth and in thy heart that is the word of faith which we preach:

Col. 1. 27. to whom god would make known what is the riches of the glory of this mistery among the gentiles which is christ in you the hope of glory:

2 cor. 5. 19. to wit that god was in christ reconciling the world unto himself not imputing their trespases unto them and hath committed unto us the word of reconciliation:-

Isai. 55. 11. So Shall my word be that goeth forth out of my mouth it Shall not return unto me void but it shall accomplish that which I please and it Shall prosper in the thing whereto I sent it:

Heb. 4. 12. 13. for the word of god is quick and powerful and Sharper than any two-edged Sword peireeing even to the dividing asunder of Soul and Spirit and of the joints and marrow and is a discerner of the thoughts and intents of the heart:
Neither is their any creature that is not manifest in his Sight but all things are naked and opened unto the eyes of him with whom we have to do:

Cor. 1. 23. 24. but we preach christ crucified unto the jews a Stumbling block and unto the greeks foolishness:
but unto them which are called both jews and greeks Christ the power of god and the wisdom of god

Rom. 1. 16. for I am not aShamed of the gospel of christ:
for it is the power of god unto Salvation to every one that believeth to the jew first and also to the greek:

Rom. 1. 17. for therein is the righteousness of god revealed from faith to faith as it is written the just shall live by faith:

2 Cor. 3. 5. 6. Not that we are sufficient of our selves to think any thing as of our selves but our suficiency is of god: Who also hath made us able ministers of the new testament not of the letter but of the spirit for the letter killeth but the spirit giveth life:

John. 6. 36. it is the spirit that quickeneth the flesh. profiteth nothing

2 Cor. 4. 6. for god who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knoledge of the glory of god in the face of jesus christ:

2 Cor. 2. 17. for we are not as many which corrupt the word of god but as of sincerity but as of god in the sight of god speak we in christ:

2 Cor. 4. 5. for we preach not our selves but christ jesus the lord and our selves your servants for jesus sake:

2 Cor. 4. 2. Not walking in craftiness nor handleing the word deceit fully but by a manifestation of truth:

3. but if our gospel be hid it is hid to them that are lost:

4. in whom the god of this world hath blinded the minds of them which believe not least light of the glorious gospel of christ who is the immage of god should shine unto them:

2 Cor. 2. 15. 16. for we are unto god a sweet savour of christ in them that are saved and in them that perish: to the one we are a saviour of death unto death and to the other of life unto life and who is sufficient for these things:

gal. 1. 8 but though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed:

the kingdom of god what is it

Luke. 17. 20. 21. the kingdom of god cometh not with observation neither shall they say lo here or lo there for behold the kingdom of god is within you:

Mark. 11. 10. Blessed be the kingdom of our father dauid that cometh in the name of the lord hosannah in the highest:

Mark. 12. 37. dauid therefore himself calleth him lord and whence is he then his son:

John. 3 3. except a man be born again he can not see the kingdom of god

(and forbid them not) Suffer little children to com unto me for of such is

Luke. 18. 16. 17. the king of ~~god~~ heaven

whosoever shall not receiv the kingdom of god as a little child shall in nowise enter therein:

1 Cor. 4. 20. for the kingdom of god is not in word but in power:

Heb. 1. 8. thy throne o god is for ever and ~~ever~~ ever a scepture of righteousness is the septre of thy kingdom:

Rom. 14. 17. for the kingdom of god is not meet and drink but righteousness and peace and joy in the holy gost

Mark. 1. 14. 15. Jesus came into galilee preaching the gospel of the kingdom ~~of the kingdom~~ of god:

and saying. the time is fulfilled and the kingdom of god is at hand repent ye and believe the gospel:

A parable. Mat. 13. 18. 19. when any one heareth the word of the kingdom and under standeth it not then cometh the wicked one and catcheth away that which was sown in his heart:

The same in Luke. 8. 15. but that on the good ground are they which in an honest and good heart having hered the word keep it and bring forth fruit with patience:

Luke. 4. 43. and he said unto them I must preach the kingdom of god to other cities also for therefore am I sent:

Luke. 4. 18. because he hath anointed me to preach the gospel to the poor:

72/ 1804 ye-10 July — Oliver Elsworth — Dr for Weving

to Eighteen yards of flanel	0	9	0
to three Shilling by Andrew Chappel	0	3	0
to Nineteen yards of toe cloth	0	9	6
to forty yards of toe cloth & half	1	0	3
to twenty one yards & half	0	10	9

1804 ye-15 June — Elisha freeman Dr for Weving

to one dimn Coverlid	0	7	0
to twenty five yards of toe cloth	0	12	6
to A Coverlid	0	9	0

1804 ye-3 September — Docter warnor Dr for weving

to one coverlid	0	10	0

Belsey

Frederick Lewis Book acct

Madeira Madagascar

Aden

Isle of France Corsica Nineveth

Mt Lebanon

"Some love roam where the dark sea foam
And the shrill wind whistles free
But a charm'd band in a mountain land
But a life in wood for me. ho! ho!
For we will chase the stag to bay
And chase rebounding roe.

They rose that all are praising is not
The rose for me too many eyes are gazing

Docter warnor Cr dt ——— 0 10 0

Geo W Branch

East Troy Wisconsin

Walworth County

73/ 1804 ye-19 July — Dicca Sort Dr for wevring

to twenty nine yards of diapor	0	19	5
to twenty one yards & three qrarters	0	10	11
to Eighteen yards of diapor	0	18	6

1804 ye-25. September — phelps Nash Dr for wevring

to eleven yards of mens ware	0	5	6

1804 ye-10 June — Justis nyah Dr for wevring

to fifteen yards of diapor	0	10	0
to one Coverlid	0	10	0
to Eleven yards & half of blue	0	5	9

1804 ye-13 November — Silvester Scott Dr for wevring

to ten yards of wollin	0	5	0
to twenty yards of mens ware	0	11	8

Piccason Crdt

by twenty Six pound of cheese	0	13	0
by one bushel & half of rye & bushel & of apples	0	10	6
by one bushel of wheat & one bushel of apples	0	9	0
phelps pash Crdt	0	5	6
Phelps Nash Crdt			
Justis pyah Crdt	1	5	9
Sundr			

7/1804 ye 25 october	Othniel Smet — Dr for wevring			
	to thirty yards of mens ware ——	0	15	0
1804-18 october	James Smet Dr for wevring			
	to thirteen yards of mens ware ——	0	6	6
1804 ye 20	Appen Father dr for weving			
	to thirteen yards & half ——	0	6	9
	to weving one blanket last year ——	0	9	0
	~~to eighteen yards of~~			
	to twenty eight yards of mens ware ——	0	14	0
	to eleven yards & half ——	0	5	9
	to one birds eye Coverlid ——	0	7	0
1805 ye 7 September	to twenty five yards of mens ware ——	0	12	6
	to one Cheeny Coverlid ——	0	10	0
	to Cash ——	0	6	0
	New haven September 28th 1811 then	£3	4	3
	Reconed and Balanced all Book Accounts to the Date above	Warren Miller James P. Abernethy		

Othniel Quet Crdt ——— 0 15 0

James Quet Crdt ——— 0 6 6

Appper Father Cr-dt
by one hog weigd one hundred & six pound- — 1 7 6
by four bushel & half of wheet —— 1 13 3

3-1804
december ~~Jonathan~~ Jonathon Easmon Dr
for wering

to twelve yards	0	6	0
to ten yards	0	5	0

1809	Riverus Miller Dr for wering			
ye-1	to twenty four yards & half of toe Cloth	0	12	3
May	to twenty one yards of toe Cloth	0	10	6
1809				
ye-25				
September	to twenty four yards & quarter	0	12	1
	for womens ware			
1809				
ye-11	to fourteen yards of mens ware	0	7	0
october	to eight yards of Shirtin	0	4	0

1809 Jonathon Easmon Dr for weving

ye-24	to thirty one yards of plain Toe Cloth	0	15	6
May 8	to Six yards of check	0	3	0
	to twenty two yards & three quarters of Six & thirty Cloth	0	13	3
	to nine yards of Shirtin	0	4	6
1809 ye-25 October	to twenty Seven yards of mens ware	0	13	6
ye-25 December	~~to twenty Seven yards of Cotton & Toe Cloth~~	0		
	to Seventeen yards of Cotton & Toe Cloth	0	8	6

1809 Truman Parmely Cr for weving

ye-13 October	to fourteen yards & three quarters	0	7	4
	to Eleven yards of Shirtin	0	5	6

Monkton

77/

concerning man in the fall

gen. ii. 17. for in the day thou eatest thereof thou Shalt Surely die.
gen. 3. 24. So he drove out the man: and he placed at the east of the garden of eden Cherubims and a flaming Sword which turned every to keep the way of the tree of life.
gen. 6. 5. and that every imagination of the thoughts of his heart was only evil continually.
it is neither in some part evil continually Nor yet only evil at some times
2. cor. 5. 14. because we thus judg that if one died for all then were all dead
1. cor. 2. 14. But the natural man receiveth not the things of the Spirit of god for they are foolishness unto him Neither can he know them because they are Spiritually discerned.
Tit. 1. 15. but unto them that are defilled and unbelieving is Nothing pure but even their mind and conseience is defilled they profes that they know god but in works they deny him being abominable and disobedient and unto every good work reprobate
Eze. 18. 4. the Soul that Sineth it Shall die

concerning the temperal covenant god made with abraham

gen. 12. 7- unto thy Seed will i give this land
gen. 17. 8. and will give unto thee and to thy Seed after thee the land wherein thou art a Stranger all the land of canaan for an everlasting possession and will be their god.
Exo. 6. 6. wherefore say unto the children of israel
6verse. 8 and i will bring you into the land concerning the which I did Swear to give it to abraham to isaac and to jacob and will give it you for an heritage: i am the lord
Num. 14. 12. I will Smite them with the pestilence and disinherit them
23. Surely they Shall not see the land which i Swore unt their fathers neither Shall any of them that provoked me See it:
32. but as for you your carcases they Shall fall in this wilder-
34. after the number of the days in which ye Sarched the land even forty days each day for a year Shall ye bear your iniquities even forty years and ye Shall know my breach of promis
1. cor. 10 Now all these things happened unto them for ensaples
11. and they are written for our admnition
Heb. 4. 1. let us therefore fear least a promis being left us of entering into his rest any of you Sould Seem to com Short of it

by repeted promises god established his covenant unto abraham. concerning the land of canaan

Reneweth to Moses his promis

the promis was their inheritance they were heirs to the land accordiny to promis

The Reson Why The children of israel Was Rejected.

because all those men which haue Seen my glory and my marricles which I did in egypt and in the wilderness and haue tenptted now these ten times and haue not harkened to my voice

1892

New Haven Vermont

Oct the 27
1892

Now a Days

Alas how every thing has changed
Since I was sweet sixteen,
When all the girls wore home spun frocks,
And aprons nice and clean:
With bonets made of braided straw,
That tied beneath the chin;
And shawls laid neatly on the neck
And fastened with a pin.

Oct the 28 . . . . . .

But now adays the ladies wear
French gloves and leghorn hats
That take up half a yard of sky
In coal hod shape or flat
With gowns that do not fall as low
As such things ought to fall
With waists that you might break in two
They are so very small
. . . . . .

82/

Or whome dos time hany so heandy as on the
slotte fiel and the lazy But on whome
dos it hany on solght us on the one that
keeps up with it and bis mess keeps up with
him But that is not the but never keens
up with time but time gbids on like the
lark that arses in morning and gbids smotbly
across the field in serch of his food for his moning
repast

Time weaits for no man therefore as not
weyght for it for if we weyght for it it will bras on
and we shall not see it but weenus keep up
with it and then we shall see it and be shak
the duty of its callers

84/

1801	Oliver Aldworth Dr for weving			
ye 21	to Sixteen yards of mens wore—	o	8	o
october	to one dimond fowerlid————	o	8	o
	phelps Pask Dr for weving			
1810	~~to eight yards & no half of stripe~~	~~o~~	~~4~~	~~11~~
ye 29	~~to short peace~~	~~o~~	~~1~~	~~o~~
April	to twelve yards & a half of Striped—	o	7	3

$\frac{16}{50}$

1805 November ye 17 nathon. Spragg Dr

to nine Dollars three Shillings & ten pense

to Seven dollars & two Shillings & two pense

to three Dollars & four Shillings & and eight pense

to one hundred & half of. Iron. Seven dollars & 3 Shillings

to wevring ~~eighteen~~ yards of wolling 0 5 0

to nine yards of linning —— 0 4 6

to one hog — 3 dollars

to two bushel & half of corn one dollar —— 0 1 6

May-16-1805. I then Recconed
with Warnum Miller and ballanst
all book account from the beginning
of the wrld to this day

Dan I Miller
Warum Mille

Nathon Spragg Cr
by two days maing

87

Nathon Sprage dr for pork

to twenty Seven pound & quarter of Side-pork—			
to thirty pound & two ounces of other—	0	18	2
pork	0	15	0
to one bushel & half of petators	0	2	3
to one bushel of ry	0	3	6
to half a bshel of corn	0	1	6
to four pound of chees	0	1	8
to one bushel of ears of corn	0	1	6
to ten pound of Side pork	0	6	8
to Six pound of Side pork	0	4	0
to thirty Seven pound of Side pork—	1	4	8
to Sixteen pound & half of Side pork—	0	11	0
to one bushel of corn	0	3	0
to one bushel of corn	0	3	0
to two pound & half of Side pork	0	1	8
to one bushel of corn	0	3	0
to three pound & half of Side pork—	0	2	4
to one bushel of corn	0	3	0
to one bushel of corn	0	3	0
to one bushel of corn	0	3	6
toone bushel of corn	0	3	0
to one bushel of corn			
to three hundred & twenty one pounds of beef			

September-11-1805

the Reccored with Nathon Spragg
and ballarst all accounts from the begining of the wor
to this day and dew to him thirty Dollars warrum Miller

Nathan Sprags

Nathan Sprage Crdt			
to four days & half	0	13	6
by too days	0	6	0
by money	0	1	6
by two days & ½ of a day digging Sellor	0	10	2
by Seven days work	1	5	0
by two days work	0	6	0
by two days work	0	6	0
by two days work	0	18	0
by four hundred Rails			

Gal. 5. 14. for all the law is fulfiled in one word

Manchester for halley Dr

to my self and oxen half A day	0	2	6
to 100 hens	0	2	0
to one bushels of peelators	0	2	0
to three pound & half of tobacco	0	2	4
to twenty two pounds & A quarter of pork	0	14	10

CONCERNING SOME THINGS IN THE QUAKERS

principles which john bunyan calls errows

1. that the holy Scriptures were not the word of god
2. that every man in the world had the Spirit of christ. grace. faith. &c.
3. that christ Jesus. as crucifyed and dying Sixteen hundred years ago did not satisfy divine Justis for the sins of the people.
4. that christs flesh and blood was within the Saints.
5. that the bodies of the bodies of good and baad ~~men~~ that are buryed in the church yard shall not arise again.
6. that the resorrection is past with good men allready.
7. that that man Jesus. that was crucifyed betwen two thieues on mount calvery in the land of canaan by judea was not Ascended above the Starry heavens.
8. that he should not even the same jesus that dyed by the hand of the jews come again at the last day and as man judg all nations. &c.

The light that inligtneth every man

Col. 1. 23. Rom. 1. 16. 2 cor. 4. 3. 4. John. 3. 19. John. 1. 9. Eph. 5. 11. John. 3. 20. 11. 1 John. 1. John. 12. 36. Heb. 4. 7. luke. 19. 42. Mat. 23. 37. acts. 7. 51. Job. 24. 13. gen. 7. 3. Rom. 1. 18. 19. 1 cor. 12. 7. tit. 2. 11. 12. acts. 20. 32. Heb. 4. 11. 2 pet. 1. 19. Rom. 10. 8. 2 cor. 4. 6.

7.

As of lay mussing but Still repassing
A wonder Straing then I did See
I Saw a wonder ~~Rowing~~ Sounding like thunder
and it Remains in amarica
I Saw men armed which were alarrumed
whose fairsness was as the firy flames
what a delusion all in confusion
blindness has linck't them all in her chaines
where they resided they were diuided
and were filld with a hatfull Spleen
neighbour and brother against each other
father and Son at nevenee Seen
the valies are red with blood beSmeared
and the hills ~~Reden~~ with blood bedewd
valies and fountins hills and high mountins
make a noiss and cry alowd ~~[illegible]~~ in they heard them cry alowd
on Smoak and fire they did retire
and by thousands they were Slain
in greef confounded with horrow wounded
poor mortals gasping on the plain
o lord relieve me & humbly pray the
from deaths arrows ~~where~~ they fly
lord ile trust in the all thou Slay me
and on thy marcy will rely
mars blood amased all the Stars gased
be astonisht moon and Sun
fishes in the Sees beneathe waves
be Soliterry every one
o you foundation make a noration
in farron kingdoms let it be known
~~heaven direct and protect~~
over the ocshon with a Swift motion
tell the news in every town
o every nation mak lmentation
kings and noerks when you hear
all the creation hear this relation

CONCE

pri — 9 — day of — absent. by

— — — —

L Eight

Eight Days of the month week

Eighth

miller

Luke 1